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The JUVENILE INSTRUCTOR

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THE OLD SONGS

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LEWIS A. MERRILL, Editor
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Lehi, Utah

A Mother's Prayer.

By Annie Malin.

Coming through the twilight golden
  I can see my little boy
Driving home the cows from pasture,
  Whistling gaily in his joy,
Merry notes and songs of gladness
  As he drives them one by one
Through the bars to place of shelter,
  Now another day is done.

Then, with Carlo chasing after,
  Swift he comes with flying feet
To the window where I'm sitting,
  Waiting with a kiss to greet.
Holy angels, guard my treasure,
  Keep him pure and good and gay,
Just a boy, so loving—tender.
  "Guide him, Father," thus I pray.

And when he has grown to manhood
  May he still drive care away
With a merry smile and whistle,
  Just as now in childhood's day.
With loving heart and conscience tender
  May he trust in Heaven above;
For the noblest man is always
  He whose heart is filled with love.

SUNDAY SCHOOL BOARD, HYRUM STAKE (See page 566).

TOP ROW: A. B. Maughan, Charlotte B. Baker, J. E. Roeuche (Parents' Class Supervisor), Javan J. Petersen, O. M. Wilson (High Councilor), Lillian Parkinson, J. D. Baker, Henry Belnap. MIDDLE ROW: Edna Baker, Minnie T. Shaw, D. K. Hendry (First Assistant Superintendent), Alf. Smurthwaite (Stake Superintendent), C. R. Jeppesen (Second Assistant Superintendent), Marilda Jessop, Emma B. Sorenson and son. BOTTOM ROW: Harry W. Oakes, Joseph H. Watkins, Jr., John J. Hendry, A. T. Clawson.

THE JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

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The Valley Quail.

(Lophortyx californicus vallicola)

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.

When the autumn woods are gorgeous with purple, scarlet, gray and golden, and the crisp dried leaves rustle at every move of foot, what can give more enchantment to the thick oak groves of the benches than the sudden whirr of a mother quail returning with her now grown youngsters from the adjoining wheat stubble! Listen quietly for a time and presently from the dense underbrush you will hear her clear whistle-call, "Who-are-you-ah?" uttered with plaintive sweetness to warn her hiding progeny that you are still about.

The Valley quail or Valley partridge, was introduced into Utah by Walker Brothers; and we should not confuse it with the Gambel partridge or "Dixie" quail (L. gambelii) found in the St. George country and on Antelope Island. The abdomen of the Gambel quail is whitish tinged with yellow, and is not scaled like that of our Valley quail. The famous "Bob White" quail (L. Virginianus) of the East was once unsuccessfully introduced here.

The imported Valley quail has been protected and welcomed in Utah to such an extent that it is timely to consider its interesting habits and its economic relation to agriculture. Many a weary professional man looks forward to the few days in October when the law permits the hunting of these birds, as a time of long needed recreation midst the tinted oaks of the low mountain sides; but not all appreciate the real merit of the bird they pursue.

In Utah this quail manifests a preference for cultivated districts, being seen most frequently along the mountain benchs, where grain fields are mingled with patches of oak trees, which linger with pristine beauty and wildness. In the breeding season the birds are seen only in pairs; but later they gather in coveys consisting of from a dozen to a hundred individuals. The male is very watchful over his brood, being fond of sitting on a stump or log which overlooks the weeds or grasses in which his mate and nest are concealed. When thus situated, he frequently, in the morning at least, utters his cry, which some think to be represented by the syllables, "kuck-kuck-tuck-ah," the three first notes being repeated rapidly, and the last prolonger with a falling inflection. When disturbed, however, his common note is a sharp, clear pit, quite like the call of the grosbeak; and it is always given with sufficient loudness that the dindy white chicks invariably get the warning to hide. How cleverly they disappear, is astonishing, for one may fire at a hundred by the roadside, and rushing up, hear not a sound and have difficulty in discovering a single bird even though all are known to be in the

THE VALLEY QUAIL.*

*Adult male. Head with black crest of lengthened feathers springing from the vertex. Anterior half of body (stethiaeum) and upper parts (notaeum), plumbeous; the wings and back glossed with olive brown. Anterior half of head above (sinciput) brownish yellow, behind which is a white transverse band passing back along the side of the crown; within this white, anteriorally and laterally, is a black suffusion. The vertex and occiput are light brown, chin and throat, black. Anterior portion of the belly (epigaster) pale buff with orange brown rounded patch in the middle; hinder portion of belly (venter) white, all feathers margined with black. Feathers on sides of belly (hypochondria) streaked centrally with white. Under tail coverts streaked centrally with brown.

Female silmilar, but lacking white and black of the head and the buff and orange of the epigaster. Crest short. Length 9.50; wing 4.32; tail 4.12.

same patch of brush. In fact, in a wooded country, the Valley quail, when flushed, runs or flies, invariably to the trees where it squats quickly lengthwise on a branch and rests with confidence under the protection of its inconspicuous coloration. Its short strong wings enable it to get up speed instantly and to be gone before the uninitiated hunter has time even to aim.

This quail will not lie well to a dog, but runs until forced to fly. The best way, therefore, to hunt them is to keep the dog at heel until the report of a gunshot scatters the covey, and then individuals will be found to lie fairly well to a trained pointer.

The quails have an interesting habit of posting sentinels, when feeding. One will occupy the top of a short tree from which the neighborhood can be scanned; in a few minutes, another will take his place; then another, and so on until the meal is finished.

In the night time, also, instead of squatting in a circle on the ground, as does the Bob White, the Valley quail roosts in the bushes or low, thickly foliaged trees. In the evening when they are preparing thus to spend the night, their call note is very plaintive and sweet, resembling somewhat the words "cut-cut-cut-me-too," uttered with penetrating solicitude.

These birds yield readily to semi-domestication, often making their home in thick wild roses and willows behind the barn, and even venturing to eat with the chickens in the orchards and yards.

Usually, the nest is made in an open tree, or at the foot of a thick weed, and is constructed of loose grasses arranged without much care. Sometimes, however, the eggs may be found on the bare sand under a little drift wood or in the shade of a bush.

The eggs, twelve to sixteen in number, are subject to great variation in marking, and somewhat also, in size. Ordinarily, they measure 1.30 inches in length by 1.00 in breadth; and have a ground color of creamy white which, however, is freckled and marked with the shading of olivaceous-drab or burnt umber. Other eggs may have larger markings of a rusty drab shade; and still more may contain large spots of chestnut brown.

The usefulness of the Valley quail is probably so little appreciated by the average agriculturist that a detailed description of its food habits is opportune. Its annual fare considered *in toto*, consists of insects, 2.15%; fruit, seeds and leaves, 97.85%—a fact which proves this quail to be one of the most largely vegetarian of our game birds.

Two and one-half per cent would be scarcely more than the pepper and salt of a man's food; and very likely insects occupy just such a place in the quail's meal. He eats more beetles than spiders, more grasshoppers and crickets than beetles, and more ants and other *hymenoptera* than grasshoppers. Our mountain benches are so varied in their vegetation that he ought not to look in vain for any delicacy among the families mentioned.

Among the beetles, which he devours in both the larvae and adult state are the following: leaf eating beetles (chrysomelidae), including the Western representative of the destructive twelve spotted cucumber beetle; darkling beetles (tenebrionidae); wire worms (elateridae) which alone destroy millions of dollars worth of grain in a year; ground beetles (caradidae); lady bugs (coccinellidae); snout beetles and flee beetles of the genus *Haltica*.

Our hillsides are, in places, conspicuously spotted with ant hills; and there we may expect to find quails despatching thousands of the little workers with a relish. He chooses usually the *formicidae* and *myrmicidae*, as high as fifty individuals being swallowed at a meal.

The quail eats caterpillars and their pupae, among those taken being cut worms (agrotis), the destruction of

which alone, atones for a multitude of sins, if, indeed, the quail have any sins; measuring worms (geometridae); sphinx caterpillars and boll worms.

Our birds, too, nip with delight many a destructive bug, such as stink bugs (pentatomidae), leaf bugs, burrow bugs, leaf hoppers (jassidae), tree hoppers, and plant lice. It takes also some flies (lucillia caesar), spiders and snails.

With such a variety of animal matter entering into the animal food of the Valley quail, one can hardly believe that nearly 98 per cent of its fare consists of vegetable matter; but such, however, is true, for, though we may like the fact that the quail eats many Rocky Mountain locusts and other insects ruinous to the Utah farmer, we must be resigned to the belief that these delicacies are only the spice of his meal.

So often are covies flushed from grain fields that one, at times, judges the quail harshly in this respect; but observation leads me to believe that very little if any grain is taken while it is uncut. I have found as high as 150 kernels of barley in one bird's stomach, but invariably such specimens were taken while they were gleaning in a field from which the harvester has long since driven away. Grain thus gathered from stubble fields would, if left, be of little or no value to the farmer. When, however, they do eat grain, the quails evince a preference for barley, taking four times as much as wheat, wheat corn and oats; but, after all, only six per cent of their annual food consists of grain, a fact which ought to dispel all fears in this direction. It is said, however, that they do considerable damage in the vineyards of California.

In Utah fruit constitutes only about 7 per cent of the quail's annual food; and, as by far the greater part of this is eaten in December, when apples and other ungathered fruits are rotting on the limbs, it surely does little damage to the horticulturist. Like the cedar bird or wax wing, the quail, in this respect, becomes more of a scavenger than a destroyer.

Probably the most astonishing food habit of the quail, however, is its eating of leaves to the extent of about 23 per cent of its annual fare, or double the amount of grain, fruit and insects combined. In this characteristic, it resembled the ruffled grouse. When the chill Utah winds drift snow into the ravines, causing most game birds almost to freeze and starve, the quail is actually fattening on leaves. It eats grass, chick weed (alsime media), fern leaves, geranium, oxalis, groundsel bush (daccharis), alfilaria leaves (erodium), alfalfa and clover. Some gardeners in Utah have noticed that the quail picks in his domain occasionally; but the damage is not as yet appreciable, as our gardens are mostly in the lowland, not in the hillsides where the quail makes its home.

It is, however, when we consider its relation to weed seeds that the quail excites our greatest surprise and praise. Nearly 60 per cent of its annual food consists of these seeds—a quantity equal to almost five times the amount of fruit and grain above referred to. This fact, alone, ought to settle forever, the question of the economic status of the Valley quail.

The weed seeds it destroys are innumerable in variety and description. It takes clover seeds from the pods and swallows them at once without regard for the spines or burr. Alfalfa (vetch, cassias), clover and locust (obinia) seeds are eaten similarly at all times; and most of the leguminous plants in the list come within the category of weeds.

The quail eats also many thistle seeds, five hundred to eight hundred of the spiny seed of the burr thistle (centaurea melitensis), for instance, having been taken from one stomach. Many a troubled farmer will thank the quail for this service in the constant battle against the bothersome burr thistle. The seed of marsh elder

(iva zanthifolia), may weed (anthemis cotula), wild lettuce, tar weed (madia sativa), and wild carrot are all agreeable to the taste of the thrifty quail. J. S. Hunter has taken two thousand May weed seeds from one quail's stomach. One can hardly realize the amount of good these little birds are doing.

Quail are very fond of the seed of the turkey mullein (croton setigerus), sometimes distending their crops with as high as 900 seeds. Many a sheep owner, too, will appreciate the service of the quail in its destruction of that weed, the seed of which burrow into sheep's wool and, at times, even pierce the skin. I refer to the alfalfa (erodium). The seed of this weed is spearshaped with a corkscrew awl, ending in a long thin spine. It is, in fact, a seed well adapted to the working of misery upon both man and beast; and therefore, it may be well to state, en passant, that nearly every bird of the west does its share in consuming the pest. When we realize that a quail sometimes swallows 1,600 of these little corkscrews at a meal, we certainly ought to hesitate before the next gunshot.

In like manner, if the quails had their way, we should see less pig weed (chenopidum album), less wild reddish and black mustard, the last of which is, at times, so obnoxious to the grain fields of Utah that farming becomes almost discouraging. Other weeds that furnish the quails to the extent of several hundred at a meal are geranium, shephard's purse (bursa bursa pastaris), miner's lettuce (montia pelfoliata), red maids (calandrinia menziesii), red sorrel, curled dock, chess (bromus secalinus), "poison darnel," mask, sedge, stick weeds (lappula), buttercup, bind weed, rib grass, mountain lilac and black wattle. Finally both young birds and old feed upon fresh acorns.

What a wonderful work these birds accomplish! Think of the tons and tons of weed seed they destroy in Utah in a year! Who can estimate their value?

The Valley quail is, however, very prolific, and, if left alone, might, in time, become a curse instead of a benefit. The present game law, therefore, which allows shooting of quail during October of each year, not only keeps the bird within the sphere of its greatest usefulness, but permits some of us to mingle with the tinted oaks for a few days in lovely autumn.

The Day.

By Grace Ingles Frost.

The east is aglow with the glory of dawn,
The stillness of morning is made glad with song
Of birds, as they flit from each green budding bough,
That bends to caresses of breezes the now.

From mountain to vale and from valley to height,
The earth is all golden with sun-kisses bright.
Gone is the peace and the quiet of morn;
From beauteous dawn is the busy day born.

The day and what brings it to you and to me,
Eyes that are open life's duties to see;
A heart that is warm as the rays of the sun,
With love for earth's children every one?

May the peace of the morn, the birth of the day
Help you and help me to walk our life's way
More near to the Lord through our service to man,
Living and giving the best that we can.

"MORMON" TABERNACLE CHOIR AT THE WALDORF BANQUET, NEW YORK CITY.

Six Thousand Miles With the "Mormon" Tabernacle Choir.

Impressions of the Manager.

VIII.

From Palmyra, the New York Central Railway carried the choir to Syracuse, where we were booked for an evening concert, October 31st. Arriving there, after a few hour's ride, we found the rain, which had been soft and gentle at Cumorah, was lashed into fury at Syracuse, and the downpour was continuous. The attendance at this concert was much affected by the rain, and the spirits of the company, in consequence, somewhat dampened. The small audience was, however, enthusiastic, and the usual program, with Mrs. Bessie Browning as soprano soloist, was vigorously applauded.

If I remember correctly, it was at Syracuse that the choir began to feel concerned about the financial outcome of the undertaking; for, while our attendance was usually from fair to good, the enormous outlay of taking two hundred and fifty people a six thousand mile jaunt was not half covered by the receipts. In fact, I had never expected the gate receipts to pay the way. From a professional standpoint it was impossible. Well, the strain was very heavy on us all, and many of the members noticed my own anxiety. I mention it to bring to notice one little incident. The choir members were all like one big family, —sympathetic, and ready to do anything to bring about success. I shall never forget the loyalty of one dear lady, not even a member of the choir, but an excursionist, who quietly took me aside, and said: "Now, Brother, I know business has not been very big, and you may get embarrassed. I have a hundred dollars or so in my purse, and you can have it whenever you want it." God bless the dear woman! I assured her I had money enough for meals, at least; but if business got worse I might have to call upon her; though I am happy to say I was not obliged to avail myself of her generous offer.

Another incident: That night late, I said to my wife, "It seems to me Miss White played the harp beautifully tonight. You know, I have often wanted to play the harp." Quietly she said: "Don't get in a hurry, dear; for, if you keep on at your present gait, you will play it sooner than you anticipate."

At Syracuse we learned that Miss Maude Adams, who was born in Salt Lake, was to appear at the Empire Theatre the following evening in "Chanticler." This was the theatre in which we were singing; so, as a mark of loyalty to her, we prepared a short letter of greeting, expressing the love of all Utahns for her on account of the tremendous success she had experienced in her work, for the uplifting character of her art, and above all, for the virtue, kindness, gentleness and high ideals for which her name has always stood. This tribute was signed by every member of our party and pinned up in her dressing room to greet her the following evening.

Following is from the Syracuse Post-Standard:

After a hard pilgrimage through rain and mud to Mormon Hill, four miles from Palmyra station, the 250 men and women of the Mormon choir arrived in Syracuse at 4:05 o'clock yesterday afternoon.

With enthusiasm undampened by the journey in the storm, the singers assembled on the hill sacred to Mormons and where Joseph Smith, Jr., founder of the sect, is claimed to have received the revelation from a heavenly messenger disclosing the location of the gold plates from which the Book of Mormon was to be transcribed.

Gathering around their leader on the crest of the famous hill, the "Mormons" sang "An Angel from On High."

It was an inspiring scene. The song, sung with fervor and profound reverence for the place, reached far over the valley

and brought a large crowd from the surrounding country. This rare event in the history of the little town touched the residents deeply. Despite the weather, they were reluctant to quit the place when the echoes of the music had died away.

VISITS OLD SMITH HOME.

The choir also visited the home of Joseph Smith, Jr., nearby, which they were elated to find in excellent condition. Among the party are David A. Smith and George C. Smith, grandnephews of Joseph Smith and grandsons of Hiram Smith.

Leaving the birthplace of their religion, the "Mormons" returned to their luxurious special train and resumed the trip to this city.

When the singers left the Empire last night after their concert they put in the star's dressing room a note of "good wishes" for Maude Adams, who appears at the theater this evening.

The famous actress is a native of Salt Lake City, the home of the "Mormon" choir, and her mother and grandmother live only a short distance from the Smith brothers, whose father, Joseph F. Smith, is president of the "Mormon" Church. Miss Adams' grandmother is a member of the "Mormon" Church and her mother was of this faith before her marriage.

LEAVE MEMENTO FOR MAUDE ADAMS.

"Maude Adams is surely one of our girls," said George D. Pyper, manager of the Salt Lake City Opera House, [Theater], who is looking after the details of the trip for the choir.

"It is a coincident," he continued, "that our choir should occupy the same stage the night before Miss Adams' appearance in your city. We want her to know that we still claim her as one of our girls and will remember her with a memento before we leave the Empire stage."

The special train is composed of an Oregon Short Line baggage car, a large, handsome day coach, and ten Pullman sleeping cars. General Agent J. B. Martin and Trainmaster L. H. Emory of the New York Central lines brought it into Syracuse from Rochester and here it was turned over to Division Passenger Agent William S. Cummings of the Lackawana, who will direct its delivery to Scranton and New York today.

General Agent O. E. Jenkins of the New York Central met the party here, as did also Assistant Division Superintendent Brown of the same road. D. S. Spencer, assistant general passenger agent of the Oregon Short Line, is making the entire trip with the party.

GO TO SCRANTON TODAY.

The singers remained in the Pullman cars, which were parked at the Lackawana station, over night. The train leaves at 7 o'clock this morning for Scranton.

A stay of one week will be made in New York, where the choir will sing at the American Land and Irrigation Exposition in Madison Square Garden. The return trip will be made by the way of Washington and the South.

DELIGHTFUL CONCERT BY TABERNACLE CHOIR.

The "Mormon" Tabernacle Choir, which Madame Nordica regards as the finest she has listened to, gave at the Empire last evening one of the best concerts ever heard in Syracuse.

The choir is composed of men and women who love to sing and know how to sing. The sextette from "Lucia" was sung with exceptional brilliancy by fifty solo voices and the choir. The audience asked to have the number repeated and Conductor Evan Stephens responded to the request. The soprano and bass work in this big number was especially good.

The program was well chosen throughout. There were numbers for both the male voices and the ladies' chorus. The men sang "Dixie" with feeling and enthusiasm and the ladies' chorus was most effective in the pretty song entitled "A Christmas Song," by Stephens.

From an artistic standpoint the most satisfactory number of the concert was the "Mormon" hymn, "Oh, My Father," which has been arranged by Conductor Stephens from "My Redeemer." This was given with remarkably fine religious fervor.

At all times the choir sang with a nicety that is many times lacking in other professional or amateur choirs. There were a number of satisfactory solos for the voice, harp and violin. The singers were accompanied by two pianists

We remained in Syracuse the night of the concert and early next morning, November 1st, we again changed railway systems, this time being transferred to the Lackawana Road. This line runs over a beautiful country and we experienced the pleasure of a day ride over to Scranton, Pa. Along the road we were heralded as "The Mormon de Luxe Train." The breakfast-lunch supplied by the Lackawana was one long to be remembered by those

who got it; but as we arrived at Scranton before half were served, many were denied the pleasure of enjoying the dainty meal.

At Scranton the members scattered over the beautiful city and many visited with their Welsh friends. You know it was a chorus from Scranton that won first prize at the Chicago World's Fair, at the time the Tabernacle Choir won second, and Mr. Haydn Evans, the director of the winning chorus, is still living in Scranton and was sought after by many of our people.

Scranton has many features not unlike Salt Lake, though her streets are not as wide, nor the surrounding mountains as high; but the city lays in a gentle depression, with the hills surrounding, in which are located the great mines for which that section is noted. The railroad, as you leave for New York, takes to the hills and a beautiful vista is presented through the trees.

Our concert was in the Town Hall, a squatty auditorium with a big seating capacity. It was only fairly well attended, which was a disappointment to our choir, who had been promised that it would be one of the largest assemblies of our trip, Scranton having the reputation of being the nation's headquarters for chorus singing. But it was a fine audience, hearty and enthusiastic, and it warmed the spirits of our singers. Mrs. Lizzie Thomas-Edward was the vocalist. At the close, the choir held a brief reception in the hall, during which felicitous speeches were made. Mr. Haydn Evans addressed the members and complimented them upon the success of the concert. He said that naturally the singers would be nervous on going into a big city like New York. They would be possibly filled with doubt and fear in asking for favor among the music lovers of the metropolis, but he urged them to cast away all fear, because New York had not within its six millions of population an organization that could in any way compare with the Tabernacle Choir. So he urged them to calm their fears and go to their work with confidence. The little talk had a wonderful effect upon our singers, who were, in fact, very nervous over their prospective appearance in New York.

The prejudice against our people was the cause of the failure to pack the house at Scranton. In fact, the editor of a Scranton paper told me personally that the serial story then running in the Delineator was largely read at Scranton, and it had done much to keep the people away. He said, however, that the presence of the choir would have a wonderful missionary effect, and stated that the Church had much missionary work to perform along the lines of allaying the prejudices existing in the United States before we would be known as we really are.

Our visit to Scranton was one of the treats of the tour, both on account of the interesting surroundings, and the hearty welcome from those who came out to hear us. The following is from the Scranton press:

Scranton Republican, Nov. 2, 1912.

One of the greatest treats of years was afforded last evening at Town Hall, the occasion being the apearance of the famous "Mormon" Tabernacle choir which is now en tour to New York for a ten days engagement at the American Land and Irrigation Exposition, commencing tomorrow at Madison Square Garden. The choir is composed of two hundred selected voices from the great home Tabernacle choir, which in its entirety numbers about six hundred. They arrived at noon yesterday in a special "de luxe" train, composed of twelve pullman and two dining coaches. The traveling of the singers is made most comfortable, and all the business of the vast organization is conducted on the train.

This organzation is complete in every detail. The choir is under the direct management of George D. Pyper, a prominent citizen and newspaper man of Salt Lake City. The conductor is Evan Stephens, a man, born in Wales, and a splendid example of Western success. Mr. Stephens has been a deep and thor-

ough student of music, and since he assumed the conductorship of the Tabernacle choir, he has not only raised the standard of music in the "Mormon" Church, but his influence has been felt throughout the State of Utah. His compositions are extensively used, and his musicianship is beyond question. J. J. McClellan, the accompanist of the choir, is better known in the East than any other member. Mr. McClellan gave two or three recitals on the organ at Ocean Grove last year, and he was also heard in several lectures at that resort. He is the organist at the Tabernacle.

ANTICIPATED APPRECIATION.

On no former occasion has such a large chorus visited our city, and in coming here the members felt that they were coming to the home of choral singing, and were determnied to give a good account of themselves; and they did acquit themselves admirably. The tone of the chorus is a beautiful one, and displays many evidences of long, careful, and efficient training. It demonstrates what long association will do for choral singing. Its discipline is marked, its accentuation almost perfect, and its nuancing splendidly graduated. Above all, there is no noise, and boisterous singing in fortissimos is a thing unknown. Mr. Stephens has secured, by his sound judgment, a fine, strong, healthy and sane ensemble, whose beauty becomes more and more apparent as the singing proceeds. In its attacks it was precise and definite, and the lovely, and peculiar blending and balancing brought joy to the hearts of every chorus conductor present. The grand and imposing chorus of Buck's, "God Is Our Refuge," was an especially fine performance, and the versatility of the chorus was shown in the delicate phrases of Protheroe's "Twilight," and in Mr. Stephens' "A Christmas Song," an arangement for ladies voices.

SOME "MORMON" HYMNS.

"Hosanna" and "O My Father" were examples of hymn singing at the famous Tabernacle. These are religious selections composed by the conductor, favorites at the "Mormon" services, and were impressive and devout in character and effect. Both numbers were beautifully sung. The well-worn sextette from "Lucia" was greeted with loud applause, on account of its immense popularity, and also because it was given by fifty solo voices, instead of the usual half dozen. Of Mr. McClellan's composition, "The Irrigated Region," much may be said. The ode was written specially for use in the National Irrigation Congress. It is a strong and a most impressive work, full of musical ideas, and devices that appeal strongly to cultured musicians. Not a composition that would strike a popular chord at first hearing, but one that grows on the listener, and one that will wear well. Some of its climaxes were imposing, and other strains were treated with delicacy and special smoothness. Altogether, it is a musical structure of value.

Miss Lydia White played John Thomas' arrangement of "Autumn" with taste and beauty of tone.

No less successful was Willard E. Weihe, violinist, who played a Hungarian concerto for that instrument. Mr. Weihe is a finished artist, with technic beyond reproach, and a bewitching tone.

The soloists, Mrs. Lizzie Thomas-Edward, soprano; Miss Edna Evans, soprano; Horace S. Ensign, baritone; Fred C. Graham, tenor, and David Reese, tenor, gave entire satisfaction. Mrs. Edward sang the Mignon "Polonaise" in a very artistic manner, and added an old Welsh air, "Ye Deryn Pur."

Mr. Reese's offering was the popular tenor aria from La Boheme, "Thy Tiny Hand." Mr. Reese gave an adequate and a very excellent rendition of the difficult aria.

Mr. Ensign selected "My Gypsy Sweetheart" from Victor Herbert's opera, "The Fortune Teller," and he also scored a hit. Miss Evans and Mr. Graham were the soloists in the performance of the "Irrigation Ode," and each gave a sample of solo singing well worth hearing.

There was a large audience present, generous in its commendation of the work of chorus and soloists. Mr. McClellan presided at the pianoforte, and Edward P. Kimball at the organ.

Scranton Tribune, Nov. 6, 1912.

The "Mormon" Tabernacle choir, singing at the Town Hall on Wednesday evening was an example of what a good choir should be. But even this admirable body of voices, havmg been in association for fifty or sixty years was not without its imperfections. I do not suppose that Mr. Stephens, the conductor, assumed that it was perfect. A faultfinder would point to its tenors in their high registers, and declare they sang with open tones, whatever that means; and that the ladies' section was not as strong as the men's, etc., but I shall be content to cherish and to praise that class of singing for many a day. The audience was small, but there were a few of our local conductors and choir singers pres-

ent—those who have the love and the development of choral singing at heart. And they were amply repaid. Here was singing of a high, advanced standard, dignified and noble. The precision was a thing of beauty, and the elocution was distinct and pure. The tone was warm and fervent, the singers zealous and enthusiastic, and the conducting as near perfect as can be imagined. Mr. Stephens got results without apparent effort. and the response of the choir showed a discipline seldom seen. This performance was a great object lesson to every conductor and every chorus singer in our city.

Mr. Woodruff, the well known music critic of the Wilkes-Barre Record, wrote at some length in that paper of the excellence of this choir. After a severe censure for non-attendance, to all of which I say Amen, Mr. Woodruff unhesitatingly places the "Mormon" choir as second only to the famous Mendelssohn choir of Toronto, without question the very best choir in America. His criticism was fair, instructive and most comprehensive.

When we awoke the next morning, November 2nd, the heart-quickening incidents, long to be remembered, came in quick succession: the beautiful morning ride through New Jersey; the entry into Hoboken station; the run for the Twenty-third Street ferry; the novelty of standing on the front of the big boat, while it plowed through the Hudson River; watching the myriads of craft that seemed to fill the entire surface of the choppy waters; the arrival at Twenty-third Street, New York; the clanging of the bells; the hurry-skurry in the station; the ride to Seventh Avenue; the transfer up Seventh, and the momentary vision of the tall spires of the big city silhouetted against the sky; the arrival at our destination, the Hotel York; the assignment of rooms, and the sudden realization that we had really reached the metropolis—the goal for which we were bound—and were now comfortably located in our hotel without accident or injury, or, as far as I can recall, without the loss of a single article excepting one valise, which was afterwards recovered.

THE WALDORF BANQUET

Before beginning our season at the Madison Square Garden, we were invited to attend a banquet at New York's big hotel, the Waldorf-Astoria. Mr. Alfred Stillwell, the President of the American Land and Irrigation Exposition, had invited the men of wealth of New York, Governors of States and men prominent in affairs, to attend this banquet, which was intended to mark the official opening of the exposition. Five hundred of these prominent citizens attended, and the banquet was the greatest it has ever been my pleasure to witness. The boxes were filled with the families of New York's leading men. Mr. Stillwell had planned the attendance of the choir as a surprise for the New Yorkers. When he first invited our musical organization to be the official chorus of the exposition he was vigorously opposed by the New Yorkers, who had all the prejudices, with which America seems to abound, against the Mormons. But Mr. Stillwell persisted, saying that the Mormons were going to attend the exposition to sing, not to pray. He had arranged several rows of raised seats at the end of the Waldorf banquet hall—enough to hold our two hundred members—but the visitors knew nothing of the choir's proposed visit, so when our members marched in and filled the raised seats, there was much astonishment among the guests. But a wonderful transformation was worked. The expressions of doubt and distrust were changed to absolute enthusiasm, and after the singing of the Sextette from Lucia, especially, those dignified business men actually jumped on their chairs and waved their napkins with shouts of approval. Mr. Stillwell felt that his contention was won, and personally, I feel that if we had not received five cents for concerts going to and coming from New York, that the wonderful demonstration at the Waldorf was well worth the entire cost of the enterprise.

(TO BE CONTINUED.)

Hyrum Stake Sunday Schools.

By Harry Oakes.

The name of our stake was given in memory of the Patriarch and Prophet Hyrum Smith, father of our beloved general superintendent, Joseph F. Smith.

The epitome of the stake Sunday School board work will be brief. It is necessary to say that we were once part of the Cache stake before the division into three—Benson on the north division, Cache in the centre and Hyrum on the south, beginning at Millville on the east side, thence south about 11 miles to Avon, west seven miles to Mt. Sterling, including Wellsville, thence northwest to Petersboro, forming geographically a horseshoe shape and known to travelers from Cache Junction to Logan as the Loop.

Those who are acquainted with the topography of great Cache Valley will at a glance see a conformation of a beautiful compact stake composed of ten wards, each settlement in close proximity to one another, of easy access to stake headquarters, Hyrum City, the most populous in Cache valley outside of our county seat, Logan. The stake was organized under the direction of President John Henry Smith and Apostle M. W. Merrill, April 30, 1901. President W. C. Parkinson, a former bishop and loyal citizen of Preston, Idaho, and at this time president of the Pocatello stake, was called to preside with George O. Pitkin and I. C. Thoresen as counselors. Charles R. Bailey, a life-long Sunday School worker and former superintendent of the Wellsville Sunday School (one of the largest in the Church) was given the honor and called to be the first stake Sunday School superintendent. In this capacity he labored with his usual tact and faithfulness three years and upwards, being honorably released and succeeded by Alex. D. Spence, who, after forty-eight months of earnest work, on account of poor health was honorably released. The Sunday School workers throughout the stake felt they had lost an enthusiastic and loyal co-laborer. The responsibility next fell upon Preston R. Merrill, and he developed to be a progressive and up-to-date leader, and the schools under his administration made rapid progress. But, "as all things change and nothing in this world can last," the doctor's large practice prohibited him from doing justice to his calling and an honorable release followed. The present superintendent, Alf Smurthwaite, was called to direct the Sunday School stake affairs, at the quarterly conference, held July 1, 1911.

The progress and record that have since followed demonstrate that the Priesthood had made no mistake. Superintendent Smurthwaite is a natural Sunday School man, his temperament, genial nature, earnestness and zeal impress all with whom he meets.

There are fully organized twelve schools with a total membership of two thousand eight hundred six pupils, officers and teachers, including Parents' Department. The membership of our board, like the ebb and flow of life, is continually changing. At present we have an exceptionally strong corps of twenty-two members, and much is anticipated from them.

The Board aims to visit each department of every school monthly, and notwithstanding the mode of travel is by horses, etc., over sometimes very muddy roads, for which Cache valley is famous, at various periods of the year, the percentage of visits made is commendable.

Our stake Union meeting attendance is affected materially by bad roads and also by the many stake conventions, as the only available building is not always at our disposal we are slightly handicapped; still, the attendance is fair.

There has recently been passed a resolution pledging both stake and local board members to not only use their influence against, but to abstain from Saturday evening dances and to discourage all Saturday evening amusements.

MEMBERS OF FIRST SUNDAY SCHOOL CONVENTION IN SWISS AND GERMAN MISSION—BASIL, APRIL 27, 28, 1912.

EDITORIAL THOUGHTS

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SALT LAKE CITY, - OCTOBER, 1912

The Winter Season.

The winter season brings with it very marked changes in the habits and occupations of the youth. As they mature in years they become in a large degree that for which their habits and training fit them. Those in the school room enjoy a method, a real training, and go about their daily tasks in an orderly manner. Their student lives should absorb most of their energies and be paramount in their affections and ambitions. Whatever detracts from the work of their education should be carefully avoided.

In the home, students should be, as much as possible, free from care and worries. Their young lives should be made joyful and the world be made to look bright and promising to them. Parents should therefore guard with jealous care against amusements, pastimes, and everything which detracts from the school room and the educational associations of the home. Where young people are thoroughly interested in their lessons, the home circle is strengthened by their presence and studious occupations.

The power of temptation is dangerous to the intellectual well-being of our youth as it is to the moral qualities of their lives. Comparatively few of our young people enjoy the opportunities of higher education. Most of them close the doors of school life behind them forever when they leave the public schools. This great army of our youth therefore should be disciplined in studious habits, wholesome restraint, and in well-directed action.

The winter season often finds thousands of our young people without employment. Inclement weather has driven them from the fields and from the workshops. Too many of this class are aimless in their habits and pastimes. Many of them seem to exist merely to kill time. If in earlier life they had been made to feel more strongly the influence of a wise discipline they would know how to occupy themselves when the temptation to idleness overtakes them. Whatever can be done in the home towards the correct and helpful discipline of our young people will help them in after life to practice that wholesome restraint and methodical conduct which make for enjoyment and usefulness in life.

When spring opens, farmers and men of various occupations have already planned their summer's campaign of activity. They feel that there are certain important material ends to be attained and that they must

reach the goal of their worldly ambitions. When winter sets in, the spirit of relaxation and indifference too frequently takes possession of many homes that are devoid of any plans for a winter's campaign. If we emphasize in the spring of the year our opportunites for our material well-being, it is no less important that as the winter season approaches we have some wisely matured plans for the educational and moral influence of the home.

JOSEPH F. SMITH.

Farm Boys and Girls.

A BOOK FOR PARENTS.

With the approach of Christmas, merchants will begin to think of holiday goods. Among holiday goods, books, if they are of the right kind, should have a very important place. Sunday School teachers should take up this matter with the merchants at once and advise them as to what books they will help to sell.

In the Rural Science Series, published by the Macmillan Company, New York, is a volume entitled "Farm Boys and Girls," by Professor William A. McKeever of the Kansas Agricultural College, author of the "Home Training Bulletins," referred to in our editorial columns recently. This volume is one of the best recent books for parents. It would be a splendid Christmas gift from a boy or girl to parents. Here is a good chance for Sunday School teachers to be practical in offering definite guidance to merchants, who serve the community, and to boys and girls.

This book contains an excellent chapter on "Juvenile Literature in the Farm Home," with lists of books for children of various ages appended. This, or other similar list which have been published in these columns, might be used as a basis of merchants' orders for the Christmas trade.

The chapter on "The Country Mother and the Children" with its suggestions concerning conserving the mother's strength, could be read by every husband, as well as by the boys and girls who are old enough to understand it. Other chapters, such as "The Rural Home and Character Development," "The Farmer and His Wife as Leaders of the Young," and "Social Training for Farm Boys and Girls" are equally helpful. We are sure that parents who are interested in their boys and girls will find the book well worth their careful reading. If there are parents who are not thus interested, the reading of this book will help them to create interest.

While the book is written for the farming communities it has great value for all parents and educators.

Patience.

By Grace Ingles Frost.

Thou art as a beauteous maiden
With a countenance serene,
Through which Heaven's bright effulgence
All undimmed doth ever gleam.

Child of Love thou art and mother
Tenderly doth guide alway,
As she clasps thy hand I pray thee
Hold thou mine as close each day.

With thy calm sweet eyes e'er guard me
Cause to burn within mine heart
Thy great glorious light unwavering,
Make me thine—all that thou art.

SUNDAY SCHOOL WORK

Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

Promptness in Correspondence.

One of the most pleasing, as well as one of the most successful features of the Sunday School organization, is its discipline. Every person connected with the work is trained to act and to act promptly in accordance with suggestions and established rules of the Union. Progressive superintendents are ever on the alert to have their fellow officers and teachers heed every suggestion and be responsive to every call. The general effect of such action is to produce not only increased activity in attending to specific Sunday School duties, but renewed inspiration in the Sunday School cause.

There is a laxity of discipline, however, on the part of stake and ward superintendents in replying to correspondence from the office of the General Board. It is true that many practice the same promptness in this regard which they require of their coworkers; but not a few are neglectful, and some extremely so. Think of the slothful indifference on the part of a Sunday School officer who receives from three to five letters without replying to one! Such indifference to one's office, and such disrespect for the feelings and rights of others are inexcusable in any one connected with the Sunday School Union.

The refusal, or even the neglect to answer a letter, is really an insult to the writer. If, in conversation, one were to speak to another and receive no reply, the speaker would certainly feel offended. Delay in replying to a letter is no more excusable than a hesitant answer in conversation.

But it is with no desire nor intention to offend that these delays in correspondence with the office occur. It is simply procrastination. As soon as a letter comes, the receiver intends to reply, but something else engages his attention just at the time, so he puts it off until night. Night comes and a meeting calls him, so he postpones writing until morning. When morning comes the intention has evaporated.

"Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and forever"

Superintendents and Sunday School officers generally, let us bring about an immediate reformation in regard to our correspondence; so that when letters of inquiry are received from the General office regarding JUVENILE, nickel fund, report cards, statistics or whatnot, the answer will be prompt and specific, in keeping with the usual high standard of Sunday School discipline.

Collection of the Nickel Fund.

The rapid growth of the Sunday Schools is very gratifying to all working in the cause. It must be remembered, however, that with the increased number of schools, students, and teachers, there is of necessity an increase in the expense incurred in the conduct of the schools and the general supervision of them. Superintendents are well aware of this fact. The General Board is reliant upon the small contribution of five cents

from each member of the Sunday Schools to cover the expense incurred in its vast work. It has no means of securing funds by entertainments and the various methods properly resorted to by the Stake and Ward organizations. Will you not, therefore, Superintendents, faithfully secure at least one hundred per cent of the Nickel Fund from your schools and see that the same is promptly remitted to the General Treasurer? Your diligent efforts in this matter will be greatly appreciated.

CONCERT RECITATIONS FOR NOVEMBER.

THE WORD OF GOD.

FIRST SUNDAY—OUR DECLARATION TO THE WORLD.

Article 8.

"We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God."

SECOND SUNDAY—PROPHETIC CONFIRMATION.

Ezekiel 37:16-17.

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand."

THIRD SUNDAY—THE LORD'S MESSAGE CONCERNING THE BIBLE AND THE BOOK OF MORMON.

Ezekiel 37:18-19.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

"Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

(It might be well for the leader, in his brief explanation or introduction to the above concert recitation, to quote verse 18, and the school respond with verse 19—this in case the two verses are thought too long for the school to learn.)

NOTE: It would be a desirable thing if the schools would learn something of what the Book of Mormon says on this same topic—so strongly corroborative of Ezekiel, as shown by

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, etc."—2 Nephi iii:4.

ANNUAL STATISTICAL AND FINANCIAL REPORT OF LATTER-DAY

NAME OF STAKE OR MISSION	STAKE SUPERINTENDENT OR MISSION PRESIDENT.	P. O. ADDRESS	No. of Schools	No. members in Ward between 4 and 20, inclusive	No. Members between 4 and 20 years, inclusive, enrolled in Sunday Schools	No. times schools held during year	No. Officers and Teachers	Percentage of Attendance of Officers and Teachers
Alberta	George E. Cahoon	Leavitt, Alta., Canada	18	1600	1450	814	287	57
Alpine	John W. Walker	American Fork, Utah	17	3782	3013	884	391	67
Bannock	L. Summer Pond	Grace, Idaho	16	1359	1248	734	334	57
Bear Lake	John A. Sutton, Jr.	Paris, Idaho	23	2984	2764	1105	547	55
Bear River	John O. Oyler	Garland, Utah, R.F.D.	17	1573	1400	833	332	97
Beaver	Reinhard Maeser	Beaver, Utah	10	1305	1061	487	144	70
Benson	J. L. McCarrey	Richmond, Utah	14	2631	2404	692	370	65
Big Horn	Emanuel Thomas	Byron, Wyoming	8	1253	1148	393	197	66
Bingham	Charles S. Warnick	Idaho Falls, Idaho	11	1750	1389	531	225	89
Blackfoot	Mathias J. Benson	Blackfoot, Idaho	18	2470	2224	865	414	64
Box Elder	Justin D. Call	Brigham City, Utah	15	2403	2173	748	388	67
Cache	George Thomas	Logan, Utah	14	3651	2632	723	377	73
Carbon	John Potter	Price, Utah	9	1239	986	414	184	58
Cassia	Reese M. Harper	Oakley, Idaho	31	2564	2361	1488	600	62
Davis	Amasa L. Clark	Farmington, Utah	18	3132	2777	866	401	77
Du Chesne	Frederick S. Musser	Midview, Utah	17	1345	1176	737	272	53
Emery	Nephi L. Williams	Castle Dale, Utah	10	2154	1843	482	260	55
Ensign	William T. Atkin	Salt Lake City, Utah	6	2437	2003	312	220	82
Fremont	Ezra C. Dalby	Rexburg, Idaho	14	2519	2140	693	283	66
Granite	George A. Goff	Salt Lake City, Utah	22	6735	5436	1118	616	69
Hyrum	Alfred Smurthwaite	Wellsville,, Utah	12	2145	1988	699	293	73
Jordan	Clifford I. Goff	Midvale, Utah	13	3033	2522	670	287	85
Juab	N. A. Nielson	Nephi, Utah	4	1391	1037	207	108	70
Juarez	I. N. Smith, Jr.	Col. Dublan, Chih., Mex.	9	1107	1099	442	232	66
Kanab	Edward W. Little	Kanab, Utah	7	753	700	344	134	60
Liberty	Fred C. Pack	Salt Lake City, Utah	10	3242	2560	525	298	78
Malad	Harley P. Randall	Malad, Idaho	13	1524	1134	568	276	53
Maricopa	O. S. Stapley	Mesa, Arizona	5	872	842	226	102	62
Millard	John Reeve	Hinckley, Utah	12	2132	1913	603	322	58
Morgan	M. Howard Randall	Morgan, Utah	10	664	569	420	161	67
Nebo	D. T. Lewis	Spanish Fork, Utah	18	3599	3079	914	462	64
North Sanpete	James W. Anderson	Mount Pleasant, Utah	13	2943	2473	589	254	58
North Weber	Walter N. Farr	Ogden, Utah	17	2269	1878	885	340	77
Ogden	LeRoy E. Cowles	Ogden, Utah	12	2242	1821	586	253	78
Oneida	William Hawks, Jr.	----------	22	3104	2665	1089	517	54
Panguitch	Alma Barney	Panguitch, Utah	12	1727	1564	528	219	55
Parowan	James Ollorton	Parowan, Utah	10	1653	1302	446	192	66
Pioneer	Theodore T. Burton	Salt Lake City, Utah	16	2950	2225	817	327	74
Pocatello	Swen F. Johnson	Downey, Idaho	20	1905	1579	754	350	59
Rigby	O. S. Cordon	Rigby, Idaho	12	1726	1441	526	269	61
Salt Lake	E. F. Parry, Jr.	Salt Lake City, Utah	12	3771	2974	617	367	72
San Juan	Clyde A. Hammond	Moab, Utah	10	1005	864	479	212	63
San Luis	Ira B. Whitney	Sanford, Colo.	6	719	665	266	101	69
Sevier	H. J. Hansen	Richfield, Utah	22	3559	2981	1023	463	55
Snowflake	O. R. Gardener	Woodruff, Arizona	7	661	630	321	145	66
South Sanpete	George E. Beech	Manti, Utah	10	2472	2002	482	236	66
St. George	George E. Miles	St. George, Utah	24	2521	2232	1144	449	63
St. Johns	Marinus Christensen	St. Johns, Arizona	8	730	588	354	136	62
St. Joseph	E. C. Phillips	Thatcher, Arizona	15	1900	1737	715	312	52
Star Valley	H. F. Burton	Afton, Wyoming	11	1510	1314	511	271	50
Summit	Lyman Crittenden	Hoytsville, Utah	18	1890	1484	799	309	58
Taylor	Ernest Bramwell	Raymond, Canada	11	1631	1438	501	226	63
Teton	James F. Griggs	Driggs, Idaho	13	919	860	463	192	59
Tooele	Alanzo J. Stookey	Clover, Utah	11	1253	1150	534	217	56
Uintah	Wallace Calder	Vernal, Utah	10	1476	1205	454	209	60
Union	A. S. Geddes	La Grande, Oregon	13	1111	1013	622	225	71
Utah	E. J. Glade	Provo, Utah	20	4800	3900	1025	506	68
Wasatch	James Johnson	Heber, Utah	9	1698	1502	437	207	71
Wayne	Moroni Lazenby	Loa, Utah	8	583	472	367	146	59
Weber	Brigham H. Goddard	Ogden, Utah	11	2919	2485	546	297	75
Woodruff	George A. Peart, Sr.	Evanston, Wyoming	15	956	1004	663	218	53
Yellowstone	F. A. Miller	St Anthony, Idaho	13	1433	1177	614	231	59
		Totals of Stakes	832	129444	109786	39697	17913	65
MISSIONS								
Australia	Chas. H. Hyde	Sydney, Australia	8	------	------	406	67	80
California	Jos. E. Robinson	Los Angeles, Calif.	12	------	------	599	193	68
Central States	S. O. Bennion	Independence, Mo.	21	------	------	688	189	78
Eastern States	Ben E. Rich	New York City, N. Y.	9	------	------	335	42	80
Great Britain	Rudger Clawson	Liverpool, England	81	------	------	3936	508	85
Hawaii	Samuel E. Woolley	Laie Oahu, T. H.	44	------	------	1844	282	-----
Japan	Elbert D. Thomas	Tokyo, Japan	7	------	------	258	40	93
Mexico	Rey. L. Pratt	City of Mexico	8	------	------	335	37	76
Netherlands	Roscoe W. Eardley	Rotterdam, Holland	21	------	------	988	146	85
Northern States	German E. Ellsworth	Chicago, Illinois	30	------	------	1133	207	87
N. W. States	Melvin J. Ballard	Portland, Oregon	16	------	------	723	167	80
New Zealand	George Bowles	Auckland, New Zealand	32	------	------	------	116	-----
Samoa	Wm. A. Moody	Pesega, Upola, Samoa	6	------	------	223	24	96
Scandinavia	Andrew Jenson	Copenhagen, Denmark	24	------	------	980	188	-----
South Africa	Frank J. Hewlett	Woodstock, Cape Colony	3	------	------	146	21	80
Southern States	Charles A. Callis	Chattanooga, Tennessee	30	------	------	640	137	72
Sweden	Andreas Peterson	Stockholm, Sweden	15	------	------	623	106	84
Switz. & Germany	Thomas E. McKay	Zurich, Switzerland	36	------	------	1599	247	93
Western States	John L. Herrick	Denver, Colorado	8	------	------	262	55	83
Tahiti	W. A. Seegmiller	Papeete, Tahita	5	------	------	214	27	-----
		Mission Totals	415	------	------	15932	2799	83
		Stake Totals	832	------	------	39697	17913	65
		Grand Totals	1247	129444	109786	55629	20712	69

SAINTS SUNDAY SCHOOLS, FOR YEAR ENDING DECEMBER 31, 1911

Percentage Officers and Teachers Lawfully Excused	No. of Male Pupils not including Parents' Department	No. Female Pupils not including Parents' Department	Enrollment by Depts., not including Parents' Dept.					Total No. Pupils not including Parents' Department	Percent Attendance of Pupils not including the Parents' Department	Total Enrollment in Parents' Department	Percent Attendance in Parents' Dept.	No. Stake S.S. Officers and members of Board not on Ward Roll	Total Officers, Teachers, Pupils, Stake S. S. Officers and members of Board including Parents' Department	Total Cash on hand at last report and collected during the year including Nickel Contribution	Cash Disbursed including Nickel Contribution handed to Stake Supt.	Cash in Treasury
			Kindergarten	Primary	First Intermediate	Second Intermediate	Theological									
14	831	702	395	309	349	231	249	1533	44	541	22	18	2379	$ 709.86	$ 576.21	$ 133.65
16	1367	1585	646	475	806	561	464	2952	63	342	41	19	3704	705.40	489.81	216.59
12	672	609	295	255	234	270	227	1281	54	371	33	3	1989	391.12	304.45	86.67
16	1443	1400	543	497	691	523	589	2843	55	413	32	19	3822	644.97	502.61	142.36
-----	755	698	358	262	324	272	237	1453	99	350	45	15	2150	401.08	301.41	99.67
28	500	613	314	174	179	161	285	1113	65	255	42	8	1520	171.22	145.67	25.55
25	1247	1330	563	420	608	428	558	2577	64	505	36	19	3471	805.60	642.90	162.70
17	625	571	218	187	303	257	231	1196	57	388	28	28	1809	361.87	315.35	46.52
-----	707	726	316	265	462	210	180	1433	55	282	23	15	1955	488.08	396.41	91.67
-----	1122	1125	523	355	515	413	441	2247	62	558	52	14	3233	441.42	353.10	88.32
16	1137	1178	450	348	629	508	380	2315	57	565	27	15	3283	792.36	632.07	160.29
16	1618	1699	567	443	792	769	922	3493	59	547	44	18	4435	705.94	430.68	275.26
-----	482	542	312	191	207	154	160	1024	51	139	28	4	1351	332.52	210.47	122.05
17	1153	1227	495	520	524	454	387	2380	56	776	34	13	3769	365.94	308.24	57.70
20	1512	1532	525	442	826	541	710	3044	58	494	27	12	3951	703.62	563.40	140.22
25	648	609	260	283	305	252	157	1257	55	298	37	3	1830	274.25	186.06	88.19
22	920	959	408	327	339	379	396	1879	50	468	34	13	2620	555.19	446.96	108.23
13	1026	1214	349	362	583	453	493	2240	57	406	38	27	2893	526.27	419.85	106.42
19	1136	1083	471	393	456	449	450	2219	59	372	41	14	2888	1030.81	765.15	265.66
-----	2732	3040	1336	895	1525	952	1054	5772	56	863	32	19	7270	987.74	842.05	145.69
12	1091	1076	437	294	461	398	577	2167	64	323	26	21	2804	652.74	493.43	159.31
-----	1251	1384	609	455	615	518	438	2635	66	406	33	18	3346	669.14	525.26	143.88
11	478	605	200	136	305	222	220	1083	62	109	31	4	1304	174.60	158.75	15.85
20	906	809	318	292	394	289	422	1715	62	372	30	10	2329	437.71	316.95	120.76
19	388	366	214	146	146	123	125	754	65	137	32	7	1032	89.42	89.42	--------
9	1163	1479	637	401	719	490	392	2642	62	227	50	18	3185	588.25	460.24	128.01
13	614	716	318	277	241	195	299	1330	57	320	39	17	1943	321.60	299.12	22.48
37	458	491	247	138	207	162	195	949	50	245	48	8	1304	497.08	386.14	110.94
14	1025	1014	428	316	494	375	426	2039	69	533	41	5	2899	461.82	285.54	176.28
21	352	373	188	160	137	103	137	725	67	132	39	12	1030	145.18	92.66	52.52
12	1831	2071	807	619	982	702	792	3902	63	456	44	15	4835	595.48	426.14	169.34
-----	1104	1381	465	495	742	476	397	2485	56	340	38	18	3097	667.40	524.42	142.98
10	991	965	311	359	545	455	286	1956	63	297	34	17	2610	826.52	618.10	208.42
20	992	964	296	294	511	393	432	1926	60	360	39	20	2559	461.08	401.28	59.80
17	1435	1386	683	555	578	487	518	2821	50	635	39	20	3993	654.05	500.01	154.04
26	719	871	438	277	351	266	258	1590	58	283	50	9	2101	357.00	291.26	65.74
-----	695	776	250	284	325	216	396	1471	63	269	47	10	1942	181.85	140.70	41.15
14	1108	1361	548	404	758	453	306	2469	64	314	35	21	3131	784.88	607.56	177.32
15	863	863	428	360	348	302	288	1726	52	367	33	16	2459	272.36	222.76	49.60
10	711	734	279	238	411	279	238	1445	43	359	31	17	2090	389.46	341.00	48.46
12	1440	1735	657	445	923	635	515	3175	59	406	30	20	3968	645.97	590.82	55.15
18	485	487	266	178	165	152	211	972	58	394	38	4	1492	282.67	124.18	158.49
-----	330	394	105	137	149	160	173	724	50	100	-----	4	929	119.05	100.50	18.55
12	1488	1709	759	566	703	614	555	3197	60	582	28	18	4260	516.89	407.50	109.39
25	364	330	160	126	134	128	146	694	68	157	51	3	999	47.55	32.75	14.80
11	1032	1114	472	351	581	496	246	2146	54	256	41	14	2652	436.54	383.96	52.58
13	1242	1266	662	467	520	442	417	2508	58	513	32	17	3517	475.17	381.75	93.42
20	386	298	162	104	164	118	136	684	53	214	36	10	1044	147.54	106.45	41.09
21	928	863	420	302	451	362	256	1791	54	306	24	16	2425	377.45	223.57	53.88
10	672	714	352	242	288	263	241	1386	43	252	30	12	1921	217.23	188.38	28.85
18	795	767	350	318	388	251	225	1562	58	296	32	4	2171	461.61	349.05	112.56
23	674	830	263	252	424	329	236	1504	57	198	39	9	1937	789.01	742.20	46.81
17	441	427	165	172	236	152	143	868	60	197	34	11	1268	208.41	189.50	18.91
9	638	721	315	286	228	293	237	1359	54	143	23	18	1737	445.15	333.69	111.46
18	624	687	237	190	380	325	179	1311	49	232	28	14	1766	212.54	182.44	30.10
15	498	581	231	206	212	222	208	1079	73	346	34	6	1656	321.19	235.54	85.65
11	1933	2347	796	789	1086	818	791	4280	63	773	5	14	5573	1011.84	822.94	218.90
14	722	822	317	228	378	369	252	1544	63	291	40	15	2057	371.90	367.05	4.85
19	326	293	129	164	129	91	106	619	55	88	23	6	859	110.66	72.58	38.08
46	1209	1449	340	438	824	610	446	2658	55	278	44	21	3254	475.80	390.80	85.00
15	634	688	287	298	267	232	238	1322	49	148	37	20	1708	416.25	327.31	88.94
13	550	644	310	231	250	237	166	1194	60	260	39	9	1694	240.72	191.70	49.02
17	57189	61469	25230	20306	28837	22450	21835	118658	59	21787	35	844	159202	$28885.02	$22758.25	$6126.77
24	96	180	38	69	35	19	115	276	44	22	-----	-----	365	$ 50.04	$ 17.46	$ 32.58
21	453	423	175	157	146	143	255	876	50	105	47	-----	1174	318.69	219.82	98.87
-----	417	315	135	136	127	84	250	732	77	77	70	-----	998	----------	----------	----------
8	91	92	3	41	5	-----	134	183	73	15	-----	-----	240	----------	----------	----------
-----	1075	1376	171	591	234	145	1310	2451	-----	-----	-----	-----	2959	381.59	164.98	216.61
-----	811	946	38	633	152	130	804	1757	-----	431	-----	-----	2473	932.83	170.90	761.93
88	156	238	-----	269	33	62	30	394	58	-----	-----	-----	434	6.41	6.41	----------
14	149	149	-----	110	21	-----	167	298	33	-----	-----	-----	335	5.24	3.15	2.09
-----	507	569	216	197	201	112	350	1076	80	51	69	-----	1273	195.11	153.21	41.90
66	391	513	23	217	128	49	487	904	67	4	100	-----	1115	89.13	79.89	9.24
-----	346	420	168	116	198	81	203	766	85	46	12	-----	979	100.72	54.70	46.02
-----	500	546	-----	-----	-----	-----	1046	1046	-----	-----	-----	-----	1162	----------	----------	----------
3	120	118	14	36	53	29	106	238	71	24	95	-----	286	18.17	2.00	16.17
-----	461	632	94	262	182	186	369	1093	-----	-----	-----	-----	1281	286.28	191.36	91.92
26	53	42	28	24	8	8	27	95	70	-----	-----	-----	116	60.24	15.92	44.32
15	450	507	73	212	102	32	538	957	-----	20	-----	-----	1114	----------	----------	----------
47	255	412	30	80	109	122	326	667	62	-----	-----	-----	773	129.55	101.95	24.60
95	921	1220	149	686	393	301	612	2141	79	172	71	-----	2560	117.71	100.53	17.18
-----	79	112	20	35	41	11	84	191	71	17	-----	-----	263	----------	----------	----------
-----	63	62	-----	21	45	-----	59	125	82	-----	-----	-----	152	----------	----------	----------
-----	7394	8872	1375	3892	2213	1514	7272	16266	67	987	66	-----	20052	$ 2691.71	$ 1288.28	$1403.43
-----	57189	61469	25230	20306	28837	22450	21835	118658	59	21787	-----	844	159202	28885.02	22758.25	6126.77
-----	64583	70341	26605	24198	31050	23964	29107	134924	-----	22774	-----	844	179254	$31576.73	$24046.53	$7530.29

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper, Robert Lindsay McGhie.

Development of Church Congregational Hymns in Sunday School.

By Henry A. Tuckett.

The Sabbath Schools of our Church have recently been blessed with a very fine collection of hymns and devotional songs, by the publication of the "Deseret Sunday School Song Book." Many of these beautiful songs and hymns are being taught the pupils, and they are fast learning to sing them as congregational bodies. Some of these songs are songs of encouragement in God's cause, and songs urging punctuality and regularity in attendance; others are songs of thanksgiving and joy for blessings received through attendance at Sabbath School. And there are, also, a large number of devotional songs—songs that reach the inmost recesses of the heart, calling forth prayerful and reverential thoughts; that lift the soul above the ordinary things of earth life; developing to a wondrous degree the love of God, and a desire to praise Him. The impressions made by these beautiful songs on the plastic minds of the youth of Zion are of the most lasting character, and will in many cases spring up anew, like a well of water in an oasis of the desert, and be remembered in after life, long after the individual sermons and class recitation are dimmed on memory's pages, if not wholly forgotten.

In this same song book is to be found another class of songs or hymns which are seldom used in the Sunday School. These we will call Church congregational hymns. These hymns, we fear, some of the younger scholars and very likely many of the older ones, do not understand or appreciate. In our Church, the congregational hymns have an historical significance and meaning not found in the congregational hymns of other churches. The development and proper understanding of these hymns is the purpose of this article.

Would it not be a good idea, in order that we may learn the meaning of these hymns (most of which are sung by the older members of the Church in Fast-day services and other meetings) to set apart a number of Sundays, at some time in the year, in which to teach and develop them? Not by the usual method, of compelling the children to repeat the bare words, over and over again, until they learn them by rote, and are able to recite them, poll-parrot fashion, without one thought of their meaning, but by having some good speaker treat one hymn—let us say, to begin with, "We thank Thee, O God, for a Prophet." Let the speaker give a short account of the Gospel restoration in this dispensation, with God's authority, and Priesthood again given to man; together with all the offices of the primitive Church, such as Apostles, Prophets, Evangelists, etc. Tell how thankful the people were, and still should be, that they live under a new dispensation of heavenly authority, and are not left in doubt and darkness, each to grope his way, as he in his blindness may consider best—nothing sure; one man's word as good as another; no one able to say, "Thus saith the Lord." Instead of this condition obtaining, we now have Prophets to lead us, the sun of righteousness shining upon us, and the beginning of a millennial day ushered in. After this, read the whole hymn through, then let the children sing, "We thank Thee, O God, for a Prophet, to guide us in these latter days," etc. Witness the electrifying effect. Such an impression will never be wholly effaced.

(TO BE CONTINUED.)

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter, Hyrum G. Smith.

A Welcome Report from a Wide-awake Class.

The following letter from Bishop K. N. White of the 26th Ward, Pioneer Stake, has the right ring. We commend it to our class supervisors and our bishops:

Dear Brethren:

Our stake supervisors, Brothers Soderberg and D. C. Rushton, have suggested to us that we might be of some service to the general cause of Parents' Class by reporting our progress to you. As Bishop of the ward, I thought the Parents' Class a fine institution all the time; but with so many urgent duties and a break into my attendanec, it did not occur to me for a while that I ought to take hold of the class myself. Meanwhile they were just jogging along; they started a library among other things, and the brother and sister in charge struggled along as best they could, but the class did not grow.

I talked with my counselors about it, and we decided to boost Parents' Class with all our might. I told the superintendency of our school that I was ready to help supervise the class. I pictured in my mind the time when all the Parents in the 26th ward would visit the Bishopric as well as have them in their homes.

We have about 175 families in the ward and we have about 130 parents enrolled. The list is growing, and while all the enrollment does not come at once, they are all attending fairly regularly and wonderful things are being accomplished. There are those who will attend a class and give their views on improving the surroundings of the home, or on music in the home, or some such subject, who will not as yet attend a religious service.

When improving public buildings and grounds was under consideration, our class undertook to fence the meeting house grounds, and put in lawn, etc., a cement coping and a beautiful iron fence was erected in front and a woven wire fence on the sides, and a board fence at the back. The basement windows had to be changed so as to receive the lawn up to the building, and all this was done without any member of the Bishopric having anything to do with it.

When Music in the Home was discussed, I thought we would like to see how much music our children had learned; so our Chorister was invited to get the children together and give us an evening under the direction of a Parents' Class committee. A Sunday evening was set apart and in place of regular Sacrament meeting, children's choruses, solos, a boy chorus, violin solos, organ solos were arranged and beautifully rendered. We have now a standing boys' chorus and a fine mixed chorus of children which are a credit to our Parents.

Our amusement committee was invited a few weeks ago to meet the class. They came and got many good suggestions for their season's work, and the fathers and mothers were invited to be the guests of our amusement committee at the coming winter's dances.

Our Parents' Class is a necessity. It is the best attended class in school except the kindergarten. We meet in the best place in the meeting house. We are quite informal. Our mothers sit to talk, or stand, as they feel; we leave open the front door of the meeting house and invite mothers to come late if they are unable to attend the opening exercises of the Sunday School. One thing we have, and that is a little humor. It is always enjoyed. I am sincerely interested in this great cause. So are the Ward and Stake Superintendent.

Your Brother,
K. N. White.

LET US HEAR FROM YOU.

We have several other reports of good work that have come in response to our request. As our space permits we shall publish them. What we want is more such reports from our classes. Why don't the supervisors send them in?

Protecting the Purity of Zion's Best Crop.

"Yes; I have a subject to propose for Parents' Classes—a most vital subject, too." It was a prominent Judge of one of our districts who thus responded to our request for suggestions. "The parents of our Church must take up that subject at once; or they will lose their sons and daugh-

ters. I know whereof I speak," he continued emphatically. "The moral purity of our boys and girls is being menaced; there is grave danger that sources of life will be poisoned by sexual disease; there is spreading among us to an alarming extent a spirit of licentiousness that will one day make the fathers and mothers of Israel call upon the mountains to cover them, if something is not done—and done at once—to check its ravages."

There is an old story—fanciful but full of significance—told of the man Gulliver, who during his travels came into a strange land. Being weary from his journey, he lay down and fell asleep; and while he slept there came upon him a horde of Lilliputians—tiny people, not half so big as his finger. Immediately they set to work to bind the giant who had come among them. All night long they worked like spiders, weaving back and forth over his huge body their thread like ropes, and tying them to tiny stakes. Gulliver slept on and on till, when morning came, he awoke to find himself helpless, securely bound and at the mercy of his midget captors.

Are the parents of our Church likewise asleep? Are they dreaming while the imps of Satan are binding them hand and foot? What can be said or done to rouse them to a realization of the ugly fact that the spirit of the devil is slyly slipping into our communities and our homes to corrupt and destroy the virtue of the youth of Zion? What stock will it take to make them get together to discuss in sober earnestness ways and means of combating unitedly the evil that threatens to pollute and destroy the most vital principle of our gospel—the chief object for which the pioneers struggled and sacrificed?

Our fathers and mothers chose this barren mountain land in which to plant their homes, in order that they might rear their children in purity. They came out of Babylon that they might not partake of her plagues and her abominations. The chief thing for which this land was valuable then, said one of our leaders, was that no one else wanted it. But now, when by painful industry and frugality and virtuous living, the stubborn desert has been turned into a choice and beautiful land, Babylon follows up with greedy eyes and plants herself among us with her vices and her plagues. And we stand idly, trustfully by, while her smooth-tongued devils teach the sons and daughters of Zion their vile practices, to lure them from the path of virtue and honor their fathers and mothers have followed in safety to their salvation.

These are burning words, we know. We offer no apology for them; it needs a tongue of flame rightly to show up the situation.

We are not alone in this danger. Virtuous people everywhere are menaced by the devasting plague of sexual impurity. But there are distinctive phases of our problem which make our danger even more serious then theirs. The open-hearted, too trustful habits of our people, added to the fact that our boys and girls are exceptionally clean and pure, make them often an easy and tempting prey for designing villains. Our children are allowed to run themselves altogether too much. A good many parents, like Dame Van Tassell, whom Irving pictures in "The Legend of Sleepy Hollow," think that their "ducks and chickens are foolish things and must be taken care of, but girls and boys are wise enough to take care of themselves." Mothers, driven by their daily cares, or fussed with the frivolities of society, can find no time to look after their daughters. Fathers, mad with the money craze, have no spare moments in which to cultivate the companionship of their sons. They seem to think that time so spent does not pay.

We shall learn some day, perhaps, the truth that though we pile our wealth as high as the pyramids of

Egypt, it will only serve to curse us unless we rear, to inherit and spend it in doing God's service, a clean-bodied, pure-minded generation of sons and daughters.

But enough of generalities. Let us meet the specific phases of our subject and strive together to master them. To the end that our eyes may be opened and our hearts roused to do something wisely and well, let us study the problem in all its phases. The seriousness of it makes us feel that we should spend more than one month on the subject. We submit the following lessons for the November work. Others may follow in the succeeding JUVENILE.

I. *Danger Signals.*

What are the first signs of moral impurity?

Discuss these suggestive topics.

1. The ways of the destroyer of virtue. How can we fortify our girls against them?
2. How our boys are often trained in evil. How can we protect them?
3. Late hours and immorality.
4. Vulgar dancing. What will you do to check it?
5. Intemperance and immorality.
6. What are the first steps towards the downward course?
7. What means other than those suggested are employed by the evil minded to lure young people away from the path of virtue?

II. *Chastity in the Home.*

The preacher may preach and the teacher may teach but after all is said and done, the home training is chiefly responsible for the strength of moral purity or the lack of it in the child.

1. In what ways are the seeds of impurity frequently sown in the home? (Discuss here vulgar stories, loose conversation, lack of privacy, etc.)
2. Can parents instill in the hearts of their children a feeling that will make them guard their virtue as they would their lives?
3. When and how shall this training be begun?
4. In what ways can the parent best exercise a guiding influence over the companionship of the child?
5. What tendencies among little children have you noticed leading to moral impurity. (Discuss their talk, their play, habits, etc.)
6. In what ways can parents keep the moral atmosphere of their home pure and sweet?

III. *Instructing the Child on the Vital Question of Life.*

Note. Let every stake supervisor again send to Prof. Wm. A. McKeever, State Agricultural College, Manhattan, Kansas, for Home Training Bulletin No. 8, "Instructing the Young in Regard to Sex." Each ward supervisor should be supplied with one. They cost but one cent each, when bought in quantities. It would be well if all the members of the various classes might have a copy. Make this bulletin the basis of Lessons 3 and 4, discussing particularly the following suggestions contained therein:

1. The parents, not the teachers, are primarily responsible for sex teaching.
2. Wholesome activity and pure entertainment the best preventives.
3. Cleanness of thought and speech before boys as well as girls.
4. Don't dwell on the morbid and sensual side in your teaching.

5. Face the question frankly and purely.
6. Respect the natural questions of little children regarding the mysteries of life.

Supervisors should study carefully pages 3 to 8 of the pamphlet named before attempting to lead in the foregoing discussion, and deal with the vital points advanced.

The latter part of the bulletin deals with the adolescent period; it will be well to discuss this in Lesson IV.

IV. Read carefully Prof. McKeever's pamphlet, pages 8 to 15. Discuss the following topics there suggested:
1. Sex perversion.
2. Sowing wild oats.
3. Training the boy in the way he should go.
4. Guiding the girl over the dangerous way to pure womanhood. Take up the vital points suggested in the bulletin, pages 11, 12 and 13, and deal with them.

WORK TO COME.

For the month following the lessons given here, we propose these closely related topics:

1. Our Schools and Social Purity. What can and should they do to instruct and protect the children.
2. The Courtship and Marriage Problem.
3. Breeding up the Human Race.
4. Fatherhood and motherhood—Our highest ideals.

We announce these topics ahead that the supervisors may keep their work within bounds.

Theological Department.

Geo. H. Wallace, Chairman; James E. Talmage, John M. Mills, Milton Bennion and Edwin G. Woolley, Jr.

Fourth Year.

Lesson 31—The Law of Tithing.

One of the great weaknesses of modern Christian churches is the want of a sound and efficient business policy. The method of passing the plate for collections is objectionable in two ways, *i. e.*, it is too uncertain in its results, and it tends too much to mix financial matters with religious service.

The law of tithing embodies the principle of the income tax which is generally recognized by economists as a desirable form of taxation in civic affairs. Such a law makes provision for a regular income to the Church which can be fairly estimated in advance. When generally observed by church members it maintains a uniform correspondence between the financial prosperity of the church and that of its members.

From the standpoint of the Church the system of tithing has many advantages; among these advantages we may enumerate the following:

1. It keeps the Church in constant, close touch with its membership; in this respect it has an advantage over church support by large endowment or accumulated wealth.
2. It is a matter that can be attended to quite apart from church services, as other business is done.
3. It provides the Church with an adequate fund which can be expended as needed for the support of the Church, the relief of the poor, the propagation of the gospel, or the common good, as circumstances may demand.

From the standpoint of the Church member the following advantages may be noted:

1. The tithe-payer knows very defin-

itely what is expected of him, and can regulate his business affairs accordingly.

2. It provides a systematic means of training the individual to set aside a portion of his income to be used for the general welfare. It thus tends to develop public spirit and a commendable sort of liberality.
3. While it should not encourage the individual to lean upon the Church for support, it nevertheless enables the Church to aid the individual in time of distress. This fact is well illustrated in the recent Mexican trouble.

In connection with the benefits to the individual, people should be cautioned against indulging in a mercenary spirit. While it is well to put our trust in God in all things, and to receive with thankfulness all the blessings He offers us, it is not well to pay tithes in the spirit of bargain-making with the Lord. One who gives under a one-sided contract that God will give ten-fold in return is liable to disappointment. Doubtless God will ultimately return ten or an hundred fold to those who give in a true religious spirit, rather than in the spirit of bargain-hunting. It should be remembered also that financial returns are by no means the greatest of God's blessings.

Lesson 32—The Law of Consecration.

This law may be regarded as an extension of the law of tithing in which the church member consecrates all of his property to the Lord. This, together with all of his time and talents, every faithful church member is supposed to be willing to do. This means complete consecration of the individual to the public good—the highest ideal of modern moral philosophy. It recognizes the interdependence of all mankind, and the dependence of man upon God and His creations. It also harmonizes with the idea that man attains his greatest moral development when he loses thought of himself in the service of his fellows. While the use of wealth is very necessary to human welfare it should not on that account be made an object of striving as an end in itself. It is only a means in realizing ends that have intrinsic value. The law of consecration tends to set the mind right in regard to the true function of wealth, and to direct man's attention to the more real values of life.

These remarks are not to be interpreted as favorable to asceticism. Under the United Order it is presumed that all who can shall work in temporal things, and that everybody shall be amply supplied with their material needs.

Lesson 33—The Word of Wisdom.

The Word of Wisdom is usually interpreted as referring to and advising against the use of alcohol, tobacco, and tea and coffee, which may be classed together as stimulants in varying degrees. The revelation was given first as a word of advice, but has since been declared a law to the Church.

The evil and thoroughly demoralizing effects of the use of alcohol is now generally admitted. To guard the young against this evil the bad effects of the use of alcohol is commonly taught in the public schools. The weakness of this teaching lies in its alliance with the subject of physiology and hygiene, and its consequent treatment from this point of view exclusively. The physiological effects of alcohol, or, more correctly, its pathological effects upon the human body, are bad enough, but, nevertheless small compared with moral and social evils that result from the use of alcoholic beverages. The treatment of this topic should be cut loose from the subject of physiology and be made a part of the general moral instruction

in the school. It is not the red stomach and hardened tissues that are so much to be abhorred, as it is the beastly mental and moral conditions that alcohol induces. The only insurance against these consequences is total abstinence. No man begins indulgence with the expectation of ending in a drunkard's grave, and no man who begins can be sure that he will escape such an end. In the light of these facts it is a matter of no consequence if alcohol in small quantities has some nutritive value. It is enough to know that there are plenty of perfectly safe foods available, so that no one need run the risk of using alcohol as a food.

The use of tobacco seems to be on the increase in our own country, and the use of such stimulants as tea and coffee is almost universal. This means that children are likely, more and more, to indulge in these things, notwithstanding the now well known fact that their use is very detrimental to the health and development of the young. A strong effort should be made to stem this tide of indulgence. This may be done among certain classes by religious teaching, but among many others, and even among some children of the Latter-day saints religious teaching alone is not much heeded. For the benefit of these the matter should be attacked also from the scientific and secular point of view. For this purpose we recommend the following.

"The Strength of Being Clean," by David Starr Jordan.

"The Cigarette Smoking Boy," a bulletin by William A. McKeever.

Important incidental reference is also made to this subject in Professor McKeever's bulletin entitled, "Instructing the Young in Regard to Sex."

The bulletin may be had in quantities of ten of a kind for one cent each by addressing the author, Professor William A. McKeever, Kansas Agricultural College, Manhattan, Kansas. Any theological class teacher might well afford to buy copies enough to go round in his class.

Dr. Jordan's address is published in book form at about 35 cents per copy, and may be had of any book dealer. It is a splendid thing for any youth to read.

Second Intermediate Department.

James W. Ure, Horace H. Cummings, Harold G. Reynolds.

Second Year. Lessons for November.

[Prepared by Joel Ricks, Cache Stake.]

Lesson 67—The Final Wars—Passing of the Nephite Civilization.

Text: Mormon, 1-6.

Time: Years 320 to 385 A. D.

The setting of this lesson covers the entire region extending from the head of the river Sidon, in land Zarahemla, to the Hill Cumorah, in New York. It would be well to have the map before the class, and point out the movements of the armies as they are developed in the lesson.

Four assignments might be made to members of the class, as indicated in the Outline, and the lesson developed under those heads. The lesson is purely historical, and care should be taken to secure authentic detailed information necessary to anticipate all questions, covering the mode of warfare then in vogue; the character of the country in which the contending forces operated, the evidences there now of such a condition as described in the lesson, etc. These topics could be discussed in detail at the October Union Meeting, by some one especially selected for the purpose.

The first subdivision begins with the childhood of Mormon in the land Shim; the commission given by Ammaron; Mormon's journey to land

Zarahemla; what he saw on the journey; the breaking out of the war in land Zarahemla.

Second subdivision—Mormon's conversion, commands Nephite armies, defeat and retreat of Nephites northward, terrible condition of the people retreat to land Shem, victory at Shem, Lamanites expelled from land northward, treaty with the Lamanites, and terms of the treaty, duration of the war.

Third subdivision—Third war and its results.

Fourth subdivision—Fourth war, Nephites driven from land Desolation northward, horrors of the flight, the armistice, for what purpose, the final battle at Cumorah.

Lesson Note. There is very little known of the locations of most of the cities mentioned in this lesson: for this reason they have been omitted from the map. Desolation was in the isthmus near Bountiful, Moron was north of Desolation, probably in Gautamala or Honduras. Shim was a long ways north of Moron, probably in Texas, Shem was still farther north than Shim. Cumorah was in New York. As the two limits are known definitely we conclude that the Nephite civilization covered the region from Cumorah southward through the Ohio and Mississippi valleys to Mexico, through Eastern Mexico and Central America to the isthmus. Strange as it may seem, there is a system of old forts and other evidences of war found in this region which indicate that at some remote period in the past, just such a condition prevailed there as is described in the Book of Mormon. See Story of the Book of Mormon, Baldwin's Ancient America, and McLean's Mound Builders. All information on the Mound Builders will be valuable in discussing these lessons.

Lesson 68. From Cumorah to the End.

Time: 385 to 420 A. D.
Place: Land of Cumorah.

This period covers the thirty-five years from the battle of Cumorah to the last writings of Moroni. See Moroni, 6:10-22; 8:14-18; Moroni, 1-10.

Try and develop the lesson so as to give a mental picture of the last scenes in the life of a great nation.

The twenty-four survivors of the battle.

The war among the Lamanites.

Moroni's solitary life.

Lesson 69—The Origin of the Jaredite Race.

Time: Before Christ about 2347.
Place: Babylon, in Asia.
Text: Ether, 1-6.

In this lesson the scene is shifted from the Western hemisphere to the Eastern. Note that the civilization is already developed, and the kingdom of Nimrod is firmly established. Discuss the Building of the Tower of Babel and the events leading up to it. The confounding of the language of the people, the desire of Jared and his brother, the promise of the Lord to them, the journey into the valley of Nimrod, northward from Babylon. A new land promised them—preparations for the journey—visions of the brother of Jared. Probable route—building of barges—time ocupied on the voyage—arrival in land of promise.

Lesson Note. We do not know definitely the route taken by this colony on its journey to the promised land. Orson Pratt was of the opinion that the route was east from land Nimrod, across Asia to the coast of China, and thence by sea to the west coast of Mexico near the Gulf of California. There are good reasons for believing that the route was westward through southern Europe to the coast of Spain, thence by sea to the coast of Yucatan. This route is much shorter than the other and avoids the inaccessible desert and mountainous regions of Central Asia. The voyage would be aided by the trade winds, and the landing would be made on the eastern coast of Yucatan where we know that the old civilization was developed. The teacher

can point out both routes on the map and draw his own conclusion as to which best answers the requirement of the record.

Fourth Year.

Sunday, November 3—Fast Day.

[Prepared by D. Ray Bradford.]

SUGGESTIVE FAST-DAY THOUGHT.

1. "If we sit down at set of sun
And count the many things that we have done,
And counting, find one self denying act, one word
That eased the heart of him who heard—
One glance most kind that fell like sunshine where it went;
Then we may count that day well spent."

2. "Then said David to the Philistine, 'Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.'"

"Plough deep while sluggards sleep; and you shall have corn to sell and to keep. Work today for you know not how much you may be hindered tomorrow."—*Benj. Franklin.*

Sunday, November 10, 1912.

Lesson 67. The Book of Esther.

Text: Esther 1, 2, and 3.

General Assignment: Chapter 1.

Individual Assignments: 2 and 3.

Time: 521 to 510 B. C. Eleven years.

Place: Shushan, 240 miles, in an air line, southeast of Babylon, in the province of Susiana. The country is at present under the rule of the Sultan of Turkey.

General themes underlying the whole story: The wonders accomplished by Mordecai and Esther through faith and courage.

The destruction brought upon himself and his family by Haman through avarice, greed, and revenge.

Sunday, November 17, 1912.

Lesson 68. The Book of Esther, Cont'd.

Text: Esther 4, 5, and 6.

General Assignment: Chapter 4. Emphasize the 16th paragraph especially.

Individual Assignments: Chapters 5 and 6.

Time: 510 B. C.

Place: Shushan or Susa.

Aim: The power of fasting and prayer.

There is a wonderful exemplification in these lessons of the power of reliance in the Lord and personal persistence, to overcome worldly power—not only to receive protection but to gain civil and political preferments. Mordecai was a Jew, whose race was despised by the ruling powers. He was not only a Jew, but a captive—carried away from Jerusalem; yet, he, like Daniel, rose to the highest position that could be conferred by the king.

Sunday, November 24, 1912.

Lesson 69. The Book of Esther, Cont'd.

Text: 7, 8, 9, and 10.

General Assignment: Chapter 7.

Individual Assignments: Chapters 8, 9, and 10.

Time: 510 B. C. to 495 B. C., 15 years.

Place: Shushan, or Susa.

"For Mordecai the Jew was next unto the king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

ESTHER. QUESTIONS AND ANSWERS.

1. Who was Ahasuerus? Xerxes.
2. How extensive was his empire?

He reigned from India to Ethiopia, over a hundred and twenty-seven provinces.

3. Where was his palace? At Shushan, 240 miles southeast of Babylon.

4. What did he do in the third year of his reign? Made a six months' (180 days) feast to all his satraps and courtiers, which he followed by a seven days' feast to the people in the court of his garden.

5. Did the queen also entertain? She made a feast for the women in her royal apartments.

6. Who was the queen at that time? Vashti.

7. Why was she deposed from being queen? Because the king, heated with wine, sent for her that he might show her beauty to his guests and she very properly refused.

8. How did the king select a new queen? He had all of the fair young girls of the kingdom placed in custody of his chamberlain, so that the one who pleased him most might become queen.

9. Whom did he select? A young Jewish maiden named Esther, who was the daughter of a captive carried away, and who was brought up by her cousin Mordecai.

10. What service did Mordecai render to the king? He discovered a plot against the king's life and had Esther inform the king against the plotters.

11. Who was Haman? An Amalekite, an enemy of the Jew, placed in high position by King Ahasuerus.

12. When was he promoted by the king? After the king's disastrous expedition against Greece and his return to Persia.

13. Why was Haman angered at Mordecai? Because Mordecai, as he sat at the king's gate would not pay him reverence which he thought due him.

14. What revenge did Haman determine on? To destroy the whole nation of the Jews, including Mordecai.

15. What did Haman propose to the king? That the king issue a decree that they be destroyed. The king gave Haman full authority to act in the matter.

16. How did Haman proceed? He wrote a decree in the king's name, and sealed it with the king's seal, and sent it by post into all of the provinces to destroy all the Jews, both young and old, on the 13th day of the 12th month, and to make spoil of them for a prey.

17. When Mordecai learned of this, what did he do? He rent his clothes, put on sack-cloth and ashes, went out into the midst of the city and cried with a loud and bitter cry.

18. How did the Jews feel when the decree was published? In every province there was great mourning and fasting.

19. Queen Esther sent Mordecai clean raiment when she heard of his strange conduct, for she was much grieved.

20. When Mordecai refused it, what did she do? She sent a messenger to know the reason of his affliction; and Mordecai told the messenger every whit, gave him a copy of the decree to show it to Esther, and to charge her to go in unto the king to make supplication to him, and make request before him for her people.

21. Did Esther undertake to do this? She agreed to do so if the Jews in Shushan would first fast for her for three days and three nights while she and her maidens did the same.

22. What did the king say? "What wilt thou, Queen Esther, and what is thy request? It shall be given thee even to half of the kingdom."

23. What petition did she make? "Let the king and Haman come this day to the banquet which I have prepared for him;" and they came to the banquet.

24. What did the king say to Esther at the banquet? The same as before.

25. What answer did she return? She invited the king and Haman to a banquet on the next day, when she would prefer her request.

26. How did Haman feel when thus honored? He was all puffed up, and went home and told his wife and friends of the glory of his riches and how the king had advanced him; and that the queen had invited him, alone of all the king's courtiers to the banquet she had prepared; "but all of this availeth me nothing," he said, "so long as I see Mordecai the Jew sitting at the king's gate."

27. What did his wife and friends advise? That he erect a gallows, and speak to the king that Mordecai might be hanged thereon.

28. What honor did the king confer upon Mordecai? The honor which Haman proposed and which he thought would be conferred upon himself.

29. What request did Esther make at the banquet which followed? She said: "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition and my people at my request; for we are sold, I and my people to be destroyed, to be slain, and to perish."

30. What was the king's reply? He asked, "Who is this enemy, and where is he that durst presume in his heart to do this thing?"

31. What did he do when he found it was Haman? He rose from the banquet in great wrath and ordered Haman to be hanged on the gallows which Haman had prepared for Mordecai.

32. What additional honor did the king confer upon Mordecai? He gave Mordecai the signet ring he had taken from Haman; thus making him the highest officer.

33. How did the king grant Esther's request? He gave Mordecai power to issue a decree granting permission to the Jews to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, upon the 13th day of the twelfth month, in all the provinces of King Ahasuerus.

34. How was this order published? By posts that rode upon mules and camels.

35. When the appointed day arrived, what was done? Seventy-five thousand in the provinces and 800 in Shushan of the Jews' enemies were killed, including the 10 sons of Haman.

36. Why did the king not annul his first decree when Esther petitioned? Because the laws of the Medes and Persians could not be changed.

37. What feast was instituted by Esther in commemoration of this event? The feast of Purim, to be kept on the 14th and 15th of the 12th month annually. The day set for the massacre was determined by pur, or lot.

38. Has the feast been observed ever since? It has been, and is now celebrated every year. The book of Esther is read amid fierce cries of hatred from all present; joyful feasts are held in illuminated houses of all Jews, and special alms eagerly dispensed.

39. What is there remarkable about the book of Esther? The name of God does not once occur in it, and yet it is regarded as canonical.

40. What is supposed to be the reason for this? Some of the ancient Jewish teachers accounted for this omission by saying that it is a transcript, under divine inspiration, from the chronicles of the Medes and the Persians, and that, being meant to be read by the heathen, the sacred name was intentionally omitted.

NOTES.

By the time Ahasuerus ascended the throne "the Jews had spread themselves east and west of Babylon, through all the 127 provinces and had found means of gaining influence and high position in not a few cases. Nearly 700 years afterward, Benjamin of Tudela found vast communities of his nation settled in every part of Ancient Persia, Media, and Mesopotamia, 250,000 in the Mesopotamian provinces,

alone and we can easly fancy that their numbers were even greater in the prosperous times of their early settlement."

The captivity transferred the Jews from a comparatively barren country to one of the richest in the world, and as the Jew at no time cared much for political liberty so long as he was permitted the exercise of his faith, the despotism of Persia pleased him, in quiet times, better than independence in Palestine could have done, by its offering worldly advantages, and leaving his religious peculiarities undisturbed.

"The Jews who remained in the east retained their purity of descent, and their existence as a separate community so perfectly, that even in Palestine it was said that the Jew of Babylon was as superior to his fellow Israelites of the Holy Land as the finest wheat to inferior."

"Xerxes — Ahasuerus—is said to have been the tallest and handsomest man in his vast empire, but weak, capricious, cruel, and effeminate in character."

Shushan, or Susan,—"The Lily,"—the capital of the empire of Xerxes, was on the banks of the Eulaeus—Ulau—river, which falls into the Persian Gulf. Its ruins, after more than 2000 years, cover a space of about three miles in circumference, including four spacious artificial platforms above a hundred feet high, the sight of once famous raised gardens and magnificent palaces, one of which—doubtless mentioned in Esther—was approached by a gigantic colonnade, with a frontage of 343 feet and a depth of 244 feet. Geike thus describes the royal gardens of the king:

"Rich Babylonian tapestry of white and blue, the royal colors, and of endlessly varied patterns, were festooned from marble pillar to marble pillar of grand colonnades—the very rings that fastened them being of silver. The dining couches were of gold and silver, and stood on pavements of malachite, ivory, mother-of-pearl, and tortoise-shell; and the guests drank royal wine out of vessels of gold of different shapes and kinds." See Esther, chapter I:6 and 7.

Vashti—means "The best" or "The beauty."

Hadassah—means "The myrtle."

Esther—means "The star."

Haman—means "The great one."

A-has-ū-ē′-rus	Hā-tăch
Mē-hū′-man	Hā′man
Văsh′tī	Zē′resh
Hē′gē	Pär-shăn′da-tha
Shu′shăn	A-dar
Shā′-ăsh′găz	Pū′rim
Mōr′-de-cāi	Cär-shē′na
Ad′ma-thā	Mär′-se-nā

Hā-dăs′-sah, or Esther

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

Second Year. Lessons for November.

[By George M. Cannon]

Lesson 31—Uzziah.

[For Second Sunday, in November.]

Text: II Chronicles 26.

In the life of Uzziah we find many incidents of great importance to the Israelites. He began his reign at the age of sixteen years and was king for fifty-two years in Jerusalem. Under his reign the people prospered exceedingly and his fame spread to all the surrounding nations. Not only did he perform many wonderful works in the arts of peace, but he spread terror among the enemies of his people by the valor of his armies so excellently organized. In the early years of his life and while performing these great deeds, he was devoted to the service of the Lord and was greatly prospered.

He was of an inventive turn of mind and encouraged the inventions of his people. Under him the defense of Jerusalem became noted for the engines of war placed upon the towers and bulwarks through which were thrown great arrows and stones upon any enemies that might advance. The Bible tells us that "His name spread far abroad; for he was marvellously helped till he was strong."

He, like many others, when he had grown strong became proud of heart and transgressed against the Lord and finally went into the Temple of the Lord to burn incense upon the altar of incense This was strictly forbidden by the Laws of the Lord as given by ancient Isreal. The priest whose duty it was to burn incense opposed the king in his act and Azariah the Priest rebuked him. During the controversy with the Priest Uzziah, who was determined to continue to burn incense, was smitten with leprosy and he was thrust out of the Temple. He himself fled from the Temple because of his affliction and from that time until the days of his death dwelt in a house set apart for lepers.

Lesson 32—Queen Esther and Mordecai.
[For Third Sunday in November.]

Text: The Book of Esther.

The story of Queen Esther is one of the most striking in the Old Testament. No other woman described in the Old Testament was able to play so important a part in preserving from destruction her people. King Ahasuerus was one of the greatest kings of the East. The Bible tells us that he "reigned from India even unto Ethiopia" over 127 provinces. In the third year of his reign he gave a feast unto all his princes and servants, the power of Persia and Media, the nobles and princes of the provinces, being before him. To these he gave a feast of 180 days, and then a feast of seven days unto all the people in the court of the garden of the King's palace. This shows something of the splendor of the court of the great king. One law of his court was highly commendable, and was that in attending court where wine was freely used, those who did not desire to drink were according to the law allowed to have their own pleasure and none were compelled to drink, even to please those around them.

Owing to disagreement, the king determined to select a new queen. For this purpose a search was made throughout all the provinces for the most beautiful maiden in the kingdom. Among those who were brought to the palace of the King was a young Jewess by the name of Esther who lived with her uncle Mordecai. This young girl was fair and beautiful and very pleasant in her manners. When she was brought to the palace, she did not tell her nationality. The Bible tells us that Esther obtained favor in the sight of all who looked upon her. "And the King loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

Soon after this, Mordecai, (Queen Esther's uncle) learned of a plot to kill the king and told Esther, and she told the King. The king investigated the matter and those who were guilty were discovered and hanged and the king's life saved.

Later a man by the name of Haman became a great favorite with the King, and all the King's servants that were within the King's gate bowed and reverenced him for the King had so commanded concering him. But Mordecai bowed not nor did Haman reverence. The King's servants asked Mordecai why he refused to do reverance to Haman, and Mordecai paid no attention to their inquiries. They knew Mordecai was a Jew and told Haman of the matter. When Haman saw that Mordecai bowed not nor did him reverence, then Haman was full of wrath. He did not attempt to punish Mordicai alone but laid a plot to destroy all the

Jews in the kingdom. By a cunning story which he told to the King he created the impression that the Jews were wicked people and opposed to the laws of the King. Haman proposed to the King that they should all be slain, and told the King that all the property of the Jews would be placed in the King's treasury. Then the King took the ring from his hand and gave it unto Haman and also the silver necessary to be used in carrying out the order to kill the Jews. And instructions were sent by Haman under the King's seal to every province and every people in the kingdom commanding that on a certain day all the Jews should be destroyed, both young and old, women and children. Copies of this awful decree were found by Mordecai who mourned greatly and following the custom of the Jews put on sack cloth. In this condition he came before the King's gate and was seen by one of the chamberlains of Esther the Queen. When Esther learned of the terrible plot, she was in great sorrow, but under the law did not dare to go to the King unless sent for. She sent word to Mordecai about this law, but he answered her that she must not think of her own safety, but of her people. So Esther sent a reply asking that all the Jews fast for three days and neither to eat or drink during that time and that she and her maidens would fast likewise, and that at the end of that time, she would go unto the King, although forbidden so to do by the King, even if by so doing she herself should perish. At the end of the three days, the Queen put on her Royal apparel and stood in the inner court of the King's house and the King sat upon his royal throne in the Royal house. Under the law, if the king received with favor those who came into his presence, it was necessary that he extend to them the golden sceptre that was in his hand. And it was so when the King saw Esther the Queen standing in the court; that she obtained favor in his sight and the King held out to Esther the golden sceptre that was in his hand. So Esther bowed and touched the top of the sceptre and the king asked, "What wilt thou, Queen Esther? And what is thy request? It shall be even given thee to the half of the kingdom." Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the King said, "Cause Haman to make haste that he may do as Esther hath said." So the King and Haman came to the banquet that Esther had prepared. And the King said unto Esther at the banquet of wine: "What is thy petition? and it shall be granted thee; and what is thy request? Even to the half of the kingdom it shall be performed." Then answered Esther and said: "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."

When Haman went forth that day full of joy and gladness he saw Mordecai in the king's gate. But Mordecai did not do him any reverence and he was full of indignation against Mordecai, but Haman restrained himself until he reached his home then called his friends and wife and told them of his glory and riches and of all the things that the King had done for him and of Mordecai's refusal to bow down to him, and asked them what he should do. His wife and friends replied: "Let a gallows be made of fifty cubits (1 cubit equals about 20 inches) high, and tomorrow speak thou unto the King that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made."

That night the King could not sleep but commanded that the Book of Records be brought and read before him,

and he found there the story of how his life had been saved by Mordecai when others were plotting to take the king's life. And the King stated, "What honor and dignity hath been done to Mordecai for this?" Then said the King's servants that ministered unto him, "There is nothing done for him," etc. Read and study well the balance of chapter 6, and chapters 7, 8, 9 and 10 of the Book of Esther.

Lesson 33. Job's Patience and Fidelity.

[For Fourth Sunday in November.]

Text: Job 1:8-22; 2:9, 10; 19:25-27, 42.

The story of Job is one of the finest in all literature. Job was a man prospered in all things. He had houses and lands, flocks and herds and a large and happy family. Under the taunts of Satan that the Lord had given him every reason to be true to the Lord, power was given Satan first to afflict Job's property, and later to afflict him in person. Under both circum- Job's faithfulness to God was unchangeable. The teachers should read the text given above and be well acquainted with the subject before presenting same to the class. The language of the Bible itself is so plain and so beautiful that we do not deem it necessary to print the story in detail. One great lesson shown is the fact that some people consider that those who are afflicted must have displeased the Lord. Everyone of experience realizes that this is not necessarily true. The Bible is full of examples of the fact that "Whom the Lord loveth He chasteneth."

Suggestive Fast Day Lesson for November.

Habit.

[Prepared by E. V. Howell, Salt Lake Stake.]

"Habit and imitation are the source of all learning, in this world."—*Carlyle.*

"The chains of habit are too small to be felt till they are too strong to be broken. —*Dr. Johnson.*

For the assignment of this lesson it is suggested that each member of the class be asked to try to form one good, and to overcome one bad habit during the week preceding the lesson, and on Fast Sunday report results.

Sugestive lists of good habits to be formed and bad ones to be overcome —preferably on a blackboard so all can see and study them—should be before the class during the assignment. Lists similar to the following, and added to by the children, would arouse the interest necessary to make the lesson a success.

GOOD HABITS.

Practicing punctuality in everything.
Rising at six o'clock every morning.
Obeying parents.
Praying morning and evening.
Being kind to every one.

BAD HABITS.

Gossiping.
Breaking the Sabbath.
Breaking the "Word of Wisdom."
Idleness.
Using vulgar language.

Having added to these lists with the best suggestions of the class, give them time to select the ones they like best.

Their reports the next Sunday need be but briefly given and should be supplemented with reading and discussing the following:

HABIT AUTOMATIC.

"If a sleeping plant is placed in a dark room after it has gone to sleep at night, it will be found next morning in the light position, and will again assume the nocturnal position as evening comes. We have, in fact, what seems to be a habit built by the

alternation of day and night. The plant normally drops its leaves at the stimulus of darkness and opens them at the stimulus of light. But here we see the leaves rising and falling in the absence of the accustomed stimulation. This is the characteristic par excellence of habit. When a series of actions are compelled to follow each other by applying a series of stimuli, they become organically tied together, or associated, and follow each other automatically, even when the whole series of stimuli are not acting."—*The Scientific American.*

"While habit has its gloomy side, it has also its bright side and may be made our good angel, as well as our deadly foe. While it holds in its unseen grasp, fearful possibilities of evil; while it is certain that some of the finest, brightest natures have yielded to its baleful sway, as the opium of Coleridge and De Quincey too plainly attest; while, as another has said, on every hand are the bleaching bones of the victims of this demon who first clutches the soul, and then destroys it, it is yet a reassuring reflection that this same power may be harnessed to work for a man as well as against him.

"Good habits, habits of industry, conscientiousness, thoroughness, method, accuracy, and punctuality once formed by a young man, are a fortune of themselves."—*Mathews in Conquering Success.*

"An indolent country gentleman in England had a freehold estate producing about five hundred a year. Becoming involved in debt he sold half of the estate, and let the remainder to an industrious farmer for twenty years. About the end of the term the farmer called to pay his rent, and asked the owner whether he would sell the farm.

"'Will you buy it?' asked the owner, surprised. 'Yes, if we can agree about the price.' 'That is exceedingly strange,' observed the gentleman. 'Pray tell me how it happens that while I could not live upon twice as much land, for which I paid no rent, you are regularly paying me two hundred a year for your farm, and are able in a few years to purchase it?' 'The reason is plain,' was the reply. 'You sat still and said, Go; I got up and said, Come. You lay in bed and enjoyed your estate, I rose in the morning and minded my business.'"—*Bater in "Imperial Highway."*

"Nearly all intemperate men and women began their drinking career by the use of the weaker intoxicants. The writer once put the question to seventy reformed drunkards, assembled in the hall of Washington Home: 'When did you begin to form the drink-habit, and by the use of what beverage?' The answer from all but one was, 'In boyhood, by the use of cider and beer."—*Thayer in "Oracle of the Age."*

"A story is told of an English minister who offered a prize to the boy who would write the best composition in five minutes on 'How to Overcome a Habit.'

"At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. The following is his essay:

"'Well sir, habit is hard to overcome. If you take off the first letter it does not change "abit." If you take off another you still have a "bit" left. If you take off still another the whole of "it" remains. If you take off another it is wholly used up, all of which goes to show that if you want to get rid of habit you must throw it off altogether.'"—*From Cyclopedia of Illustrations.*

Although but one member of the class be influenced to overcome some of his bad habits, and replace them with good ones, still the lesson will have been "worth while," and the aim carried out.

Primary Department.

Chas. B. Felt, Chairman; Wm. A. Morton, assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for November.

Note: While reference is made to full chapters in Weed's "Life of Christ," teachers will observe that the lessons are not intended to bring out all their contents.

Lesson 31. The Resurrection.

Text: John 20:1-18.

Reference: Weed's "Life of Christ," chap. lxvii. Part of chap. lxvi. Primary Department Bible Stories No. 32.

Pictures: "Easter Morning"—Hoffmann, "Touch Me Not"—C. Schonherr.

Suggestive Aim: Through the power of Jesus all of us may be resurrected.

Gem: "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live.

I. The Sepulchre.
  1. Visited by Mary.
    a. Object of visit.
    b. "Who shall roll away the stone?"
  2. The stone taken away.
    a. Mary's surprise.
    b. How it had happened.
  3. Jesus gone.
    a. Mary's grief and anxiety.
    b. Hastens with news to Peter and John.
  4. Visited by Peter and John.

II. The angels.
  1. Seen by Mary.
  2. Speaks to her.
  3. Mary's reply.
    a. Her deep grief.

III. The Risen Lord Appears.
  1. Not recognized at first.
  2. The recognition.
    a. Mary's great joy.
  3. His request.

1. It was the first day of the week after they had buried the Lord, that Mary came before it was light to bring ointments. No doubt she had purchased them before the Sabbath and was anxiously waiting to take them to Him who was contsantly in her mind. She did not know that a seal had been placed on the stone and Roman soldiers left to guard the tomb. Mary did not know that the Lord had sent an angel to roll away the stone and that there had been an earthquake and the soldiers were stricken as if dead. She was glad the stone was removed, but was filled with fear when she found His body gone. She feared they had stolen it—she did not understand the full meaning of His mission. How sad she was when she bore the news to Peter and John! They ran to the tomb, found his clothes carefully folded, but no Jesus!

II. Mary could not tear herself away when the apostles left and sat weeping outside. She saw two glorious angels, but even they did not comfort her. She turned away.

III. She saw a man standing. He spoke to her asking, "Why weepest thou?" Mary thought it was the gardener, and plead with him to tell her of Jesus. Then she heard her name spoken and now she knew who it was. It was Jesus standing there talking to her! She heard Him! She saw Him with the same body that had been nailed to the cross and lain in the sepulchre! Jesus was alive again. He was resurrected! Can we imagine Mary's joy; and how eagerly she bore the news to the apostles! [If the children know the memory gem, "For God so loved the world," etc., have them repeat it.] Now we know better what it means. Jesus healed the sick, did all manner of good deeds, showed us how to live, but more than this, He died for us. He had power to be resurrected. If he had not died for us, we never would have lived after we die. Now we will have our bodies

again as Jesus had His. Those cruel men could crucify Him, but they could not interfere with His mission—they could not prevent His rising again. Jesus did the work our Heavenly Father wanted Him to do when He sent Him down from heaven. Jesus said, "I am the resurrection," etc.

Lesson 32. Later Appearances.

Text: Luke 24:36-49; John 20: 26-31; John 21:1-17.

Reference: Weed's "Life of Christ," part chap. lxviii and chapters lxix and lxx. Primary Department Bible Stories No. 33.

Suggestive Aim: Through the mission of the Savior it is possible for us to gain eternal life.

I. To the Disciples—Luke 24:36-49.
   1. Discussing His resurrection.
   2. Jesus' greeting.
   3. Proof of His resurrection.
   4. Jesus explains necessity of His death.

II. To Thomas and the other Disciples.
   1. Thomas' lack of faith. John 20:26-31.
   2. Jesus' visit.
   3. Proof of resurrection of same body.

III. To Disciples on the Sea Shore.
   1. They go fishing. John 21:1-17.
      a. Result of a night's work.
      b. Suggests of some one on shore.
      c. Result.
      d. John recognizes Jesus.
   2. Meeting of Jesus and Disciples.
      a. Peter's haste.
      b. The meal.
   3. Jesus' admonition to Peter.
      a. Jesus' question.
      b. Peter's answer.
      c. Jesus' admonitions repeated.
      d. Meaning.

I. The disciples were at their evening meal on the same day of Jesus' appearance to Mary. They were discussing the wonderful events of the day. Jesus suddenly stood in their midst. He let them see His body of flesh and bones—the prints in His hands and feet. He ate with them, proving He was resurrected with the same body as was laid down. He explained the parts of the Bible which said He would die for the sins of the world, and rise again in three days. He told them that it was necessary for Him to suffer death and rise on the third day, so that all people might be saved. He said that if people would repent of their sins and believe and follow Him, they should be forgiven.

II. Thomas was not with the others, and the news was so remarkable he could not believe. Tell of Jesus' later visit and the proof He gave Thomas—then Thomas knew Jesus was resurrected.

III. Very pretty word pictures can be drawn of the visit on the sea-shore: setting sail—weary night of fishing without success—"Have ye any meat?" asked by some one dimly seen in the faint morning light—His instructions and remarkable results—the truth dawns upon them—their haste to greet their beloved Master—the morning meal—the joy so different from the sorrow of the Last Supper so recently partaken of—Jesus shows Peter how he can prove his love—to teach His children of Him, watch over them, help them to be good, train them to love Him and keep His commandments.

If we all follow and learn these things we shall be resurrected in our same bodies and not only this, but we shall meet and be with Jesus and never die again.

Lesson 33—The Ascension.

Text: Acts 1:1-11.

Reference: Weed's "Life of Christ," chap. lxxii. Primary Department Bible Stories No. 34.

Picture: The Ascension — Hoffmann.

Suggestive Aim: By obedience to His teachings we may be with Him when He comes again.

Memory Gem: "Ye men of Galilee, why stand ye gazing up into heaven?

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

I. Jesus Meets with His Apostles.
  1. His teachings and instructions.
  2. Leads them to Mount of Olives.
II. He Ascends to Heaven.
  1. In the presence of His disciples.
III. The Angels.
  1. Their declaration.

The Ascension occurred forty days after the crucifixion. This lesson may be prefaced with a short account of Jesus' visit in Galilee with the five hundred, when so many beheld his resurrected body and heard again the voice of Him who had been dead.

The disciples returned to Jerusalem according to His instructions and there He met them for the last time. He told them of the authority that was to be sent to them. He told them that they should go to every nation and preach His gospel and help men to believe and obey His teachings.

He led them to Olivet. Review some of preceding events of His life that happened not far distant,—the song of the angels over the Shepherd plain—the Jordan rolled in the distance where He was baptized—Bethany below—the road over which He rode in triumph—the white and golden Temple where Simeon and Anna had rejoiced and where He went to learn of His Father's business that now had been accomplished—Gethsemane—Calvary—the tomb which was now empty.

He lifted up His hands—the hands that had done so many marvelous things for the deaf, the blind, the sick and even the dead, and, while He blessed them, a cloud received Him out of their sight, and He was taken up into heaven. What rejoicing there must have been in heaven when the Father's own beloved Son returned after finishing His work so well! How the angels must have sung with joy!

The declaration the angels made of His second coming has not been fulfilled after all these years, but some day Jesus is coming back to this very earth in the clouds of heaven with hosts of angels. If we are living we may be caught up to meet Him. If we have died He may bring us down with Him. Would not that be glorious? It rests with us whether or not we are with Jesus. What kind of people must we be? What are some things we must do in order to be good enough?

Kindergarten Department.

Robert Lindsay McGhie, Chairman; assisted by Beulah Woolley and Elmina Taylor.

OUTLINE FOR NOVEMBER.

1—Review.
2—Home in the Mountains.
  Aim: Thanksgiving and gratitude should be shown in deeds as well as in words.
3—Crickets and seagulls.
  Aim: The same.
4—First Thanksgiving in Utah.
  Aim: The same.

OUTLINE FOR DECEMBER.

1—Review.
2—The Birth of Christ. Text: Luke 1:24-56; 2:1-7; Matt. 1:18-25.
  Aim: The more we love, the more we give.

3—The Visit of the Shepherds. Text: Luke 2:8-20.
Aim: The same.
4—The Visit of the Wise Men. Text: Matt. 2:1-12.
Aim: The same.

[The work for November is prepared by Sister Bertie Walsh of Davis Stake.]

Songs:

Father We Thank Thee. Walker and Jenks, p. 1.

God is There. Walker and Jenks, p. 15.

Can a Little Child Like Me. Songs from Childland. Jenks and Rust, p. 10.

Father of All in Heaven Above. Patty Hill.

Father, Thou Who Carest. Patty Hill, p. 16.

Song of Thanks. Holiday Songs. Emilie Poulsson.

Thanksgiving Prayer:

"For this morning with its light,
For rest and shelter of the night;
For health and food, for love and friends,
For everything His goodness sends
We thank Tee. Heavenly Father."

Memory Gem:

"It takes one little girl or boy,
Two hands to work and play,
Just one loving little heart
To make Thanksgiving Day."

Rest Exercises:

"Five Little Mice."

"Pat-a-cake, Pat-a-cake, Baker's Man."

"Pat-a-cake, pat-a-cake, dear baby mine;
[Pat hands softly.]
Make us a cookie so sweet and so fine,
[Cut it out.]
Roll it and knead it and put in a plum,
[Do this.]
That you can take twixt your finger and thumb.
[Hold the plums.]
Pat-a-cake, pat-a-cake, dear baby mine,
Make us a cookie so sweet and so fine."

Nature Talk:

Call atention to the difference in weather conditions from a few weeks previous; also to need of warmer clothes. We have fires now in our stoves.

Birds have gone from here; the little flowers are sound asleep and the tiny insects, too, are having their winter rest.

The work of the farmer is already familiar to the children.

Talk of the harvesting and have children name the seeds, fruits and vegetables, etc., harvested for winter.

How happy and thankful the farmer feels when he thinks of his cellar stored with potatoes and good things for his family and his barn full of hay and oats and corn for the animals. And because harvest time brings all these things and is so joyful, people thought it would be the best time to have a special day for giving thanks to God.

What holiday will be here soon? Thanksgiving.

When Thanksgiving Day comes for what will we have to say thank you? Let us name some of the many things. (In connection with last month's work, especially, mention being thankful for health and good strong bodies.) We should be thankful *each day* for what we have; but on *that* day all the people in the land join together and give thanks to God.

There are some people who only have a little food. Sometimes they don't have any food, and we should always try to give something to those people, so that they, too, can be thankful. It is a day for giving thanks to God for His many blessings; also to friends and loved ones for their goodness and love. A "thank you" day.

True, it is a day of feasting, but not feasting alone.

The very first Thanksgiving we had was a day set apart by the Pilgrims on which they one and all could give their heartfelt thanks to God for His providence and blessings to them.

Direct children's thoughts to causes of thankfulness—universal and special—and to showing thankfulness by deed as well as by word.

"How Patty Gave Thanks" (JUVENILE, Oct., 1910. Child's World.) is a very good story to illustrate the thought of the month.

Work out some plan wherein the children can apply the aim for the month. For instance, the Sunday before Thanksgiving have them bring some little thing from home for the poor. Let them give it to the bishop or Relief Society president for proper distribution.

FIRST SUNDAY.

Review.

SECOND SUNDAY.—HOME IN THE MOUNTAINS.

Text: One Hundred Years of Mormonism, pp. 450-460. A Brief History of the Church, pp. 113-114 (Anderson).

Aim: Thanksgiving and gratitude should be shown in deeds as well as in words.

We have all heard of how our Church was started and that Joseph Smith was its first leader. Men and women believed the good things taught in the Church, so they were baptized—just as our brothers and sisters are baptized when they are eight years old. But the wicked men did not like to see so many people join the Church of Jesus Christ of Latter-day Saints, so they were very mean to them until at last they killed the Prophet Joseph Smith. The people were very sad when the good man Joseph was taken from them.

One day when they were all in a meeting Brigham Young was chosen as their President and leader. But even after the wicked men had taken Joseph Smith from his people, they were so mean that they drove the Saints right out of their homes. So Brigham Young said, "We will load our wagons with something to eat and clothes to wear and bedding to sleep on and we will move away."

They were all very sorry to leave their good homes, but they worked hard to get ready to start, for they were to go on a long journey. Some of the people had no horses to pull their wagons, so they had to use oxen and cows instead. After traveling all day, at night they would drive all the wagons in a circle just as we are sitting and then they would keep their horses, cows and oxen inside the circle. The people also stayed inside the circle and made their fire on which they cooked their supper and breakfast. After breakfast and the morning prayer had been said, the brave people would start on their way again.

And so they traveled on for many months and near the end of the journey they came to some high mountains.

The people as well as the horses were very tired but they went slowly along down one bank and then climbed another high mountain until by and by the top of the last mountain was reached. Here they stopped and what do you think they saw. Nice houses, green fields and shade trees like we have now? Oh, no! There were no houses to be seen anywhere; no green grass or beautiful green fields where the tired oxen and horses could feed after the long journey. Everywhere they looked they could see nothing but sage brush and sunflowers. And away across this valley of sage brush was a beautiful sparkling lake. As they stood there quiet and still they could only hear the chirp of the cricket. With bared heads and hearts bowed in reverent prayer, the valiant band of people returned their thanks to Heaven for mercies already bestowed, and invoked God's blessings upon them in their new home. President Young thanked the Heavenly Father for leading them safely to a happy resting place, and as they all stood silent and quiet he said: "This

is the place for our homes; drive on."

The weary people traveled down into the valley, glad for a place to rest. The next day was Sunday, so they all came together and held meeting and thanked God for bringing them safe to a good place to build their homes.

Early Monday morning every one was up and busy. They began to plow and they planted potatoes, peas, beans, corn, oats, etc. Then they made roads to the mountains, so they could cut down large trees with which to build their houses.

[Explain to the children that all the houses were first built together, called a Fort. The walls of the Fort formed the back wall of the house. The roofs were made of willows and dirt and slanted inwardly. The doors and windows also faced the same way. There was a large gate on the east which was carefully closed at night. The postal card of the oldest house in Utah, built in 1847, Salt Lake City, Utah, might be used to show the log house first used by the Pioneers.]

The Saints had endured much, but now they had reached their homes, where they might worship God as they chose and not be molested by wicked men.

What joy and thanksgiving must have filled their hearts!

True the land was dry and barren but the people showed their thanks to God, not only in words but in deeds, by building houses and planting crops, not only for themselves, but to share with the Saints who would come later.

THIRD SUNDAY.—CRICKETS AND SEA-GULLS.

Text: History of Utah (Whitney) Vol. 1, pp. 377-379.

Aim: Same as previous Sunday.

Last Sunday we learned of the Pioneers: how they traveled for so many months and at last reached Salt Lake Valley and began to make their homes where Salt Lake City is now built. They had to work very hard to make gardens and set out fruit and shade trees and build houses and barns.

The first winter spent here was a very hard one. The cows and the horses were very poor and when spring-time came the provisions the Pioneers had brought in their wagons were so nearly gone that they had to eat wild sego and thistle roots which they dug from the ground.

At last the seeds which had been sown began to grow, and it looked as though, they would soon have wheat and corn for bread, and potatoes and other things to eat, so the people were happy.

Then a terrible thing happened.

One day the men who were watering the crops saw a great number of crickets swarming over the ground at the edge of the gardens nearest the mountains.

More and more came and as they came they spread out till they covered a big corner of the grain field. And still more and more, till it was like an army of black, hopping, crawling crickets streaming down the sides of the mountain to kill the crops.

Men, women and children went through the fields beating the ground to kill the crickets but the numbers were so great that their efforts were of no avail.

They started fires; they dug trenches and filled them with water and drove and drowned therein myriads of the black devourers. But while they fought in one place new armies of crickets marched down the mountain sides and attacked the fields in other places.

At last nearly all the people were kneeling on the desolate fields praying for deliverence from the plague of the crickets.

Suddenly, from afar off, in the air, toward the Great Salt Lake, there was a sound of flapping wings. It grew louder. The people looked up and saw great flocks of gulls filling the air with their white wings and plaintice cries. These gulls settled down upon the

half ruined fields. At first it seemed as if they came to destroy what the crickets had left.

The poor sorrowful people, thinking they must starve, now that their crops were all to be taken, started to leave the fields to go home, when some one cried, "No, no! See! the gulls are eating the crickets! They are eating only the crickets!" It was true. All day long they gorged themselves.

The people, full of thankfulness, left the fields to the birds; and on the morrow found on the edges of the ditches great piles of dead crickets that had been swallowed and thrown up by the greedy gulls; and when at last they finished, they had stripped the fields of the cricket army, and the heaven-sent birds, then returned to the lake islands whence they came, leaving the grateful people to shed tears of joy at the wonderful and timely deliverence wrought for them.

They wanted to show by doing something how thankful they were to heavenly Father, and, some years after, they made a law that no one should ever kill a seagull. And all the little children who live near them love them for they know the wonderful story.

FOURTH SUNDAY.—THE FIRST THANKSGIVING IN UTAH.

Text—History of Utah (Whitney) Vol. 1 page 380.

Aim: Thanksgiving and gratitude should be shown in deeds as well as in words.

[A word picture of bowery will mean very little to the children. Make a miniature one. Take a wooden box and saw out ends and sides leaving enough edge on each for poles; or, better still, make one of tree branches. Cover either with any twigs you can find. Tables and benches can be constructed from card board.]

Mary was a little pioneer girl. She was just five years old when she rode in a wagon, pulled by oxen, and with her mother and father and lots of other people, came to Utah. She saw the wild deer and buffalo and the Indians and had a real nice time along the way, for mother and father saw that no danger came to their little one.

But when they got to the new home Mary didn't like it at all. There were no houses or pretty flowers and trees, like there were at the old home. The wagon stopped near the fort and Mary pulled her mother's dress so she would notice little daughter and said, "Mother, don't let's stay here; let's find a nice place." Mother just smiled and said:

"No, my child, this is the place where our Heavenly Father wants our people to stay."

Mary found other little children living in the fort. They were kind to her and she soon joined in their games, for they liked to play hide-and-seek and pass the button just as much as you do. But Mary's mother and father had a great deal of work to do, and sometimes mother had to leave her little daughter to help a poor sick lady.

When the crickets came Mary tried to help, but she was just a little girl and couldn't do much; but she did watch the gulls eat the crickets. And she knelt down by her mother's knee to thank Heavenly Father for sending the sea-gulls to help them.

Then, when the wheat grew yellow, and all the fruits and vegetables were ripening, everybody was so thankful that they said, "Let us have a Harvest Home."

"Mother what is that?" asked Mary when she heard people talking about it. "We are all going to meet together."

"Where?" asked Mary.

"You'll see very soon," said mother.

"It is to be a Thanksgiving day.

"What have we to be thankful for?" asked Mary.

"Now Mary can surely answer that herself if she tries hard. Now tell me," said mother.

"We ought to thank Heavenly Father that He brought us here safe-

ly," said Mary, "and that the crickets didn't get all the crops."

"Anything else?" asked mother.

"That the Indians haven't harmed us and that we have food to eat and clothes to wear." (Those clothes were not nearly as nice and warm as yours, or the food as good but Mary was thankful for what she did have).

"Mother, if we say our prayers and thank Heavenly Father, isn't that enough?" asked Mary.

"No," said mother, "We must help each other and try to make each other happy. And for one day we are going to forget all our sorrows and be happy together. You know Susan and her mother and brothers have just come. They haven't as many nice things as we have, and everybody is going to divide with them. Isn't that a better way to thank Heavenly Father?"

Mary decided that it was, and went out to play. Soon she saw some men unloading a wagon load of logs. They had been to the canyon for them. Some holes were dug in the ground and a long pole put in each one. Logs were put across the top of the poles and Mary saw that they were making a bowery in the middle of the fort. Another day she watched the men unload green branches and twigs they had brought from the canyon. These were put on the roof and side poles. Then boards were brought and Mary watched the men saw and hammer until a number of long tables and benches were made. (Show bowery you have made.)

Mary didn't spend all her time watching the men, for there was extra work going on in the little room and she wanted to help all she could. Mother was baking bread, making cake, cooking potatoes and beans, and even making pies. Mary hadn't seen a pie since she left the old home and they did look so good. They were made from wild berries found in the canyon.

"Why are you making so many pies mother."

"So every one can have a taste," answered mother.

At last the great day came. Mary had on her best clothes, and so did mother and father. Everybody tried to look as nice as possible, but they had very few clothes and it was no easy task.

Mary wasn't big enough to help set the tables, so she watched the mothers fill them with bread, butter, cheese, beef, green corn and other vegetables, and cakes and pies, and even watermelons. And she watched the men fix large bunches or sheaves of wheat, rye, barley and oats around the poles till the bowery looked splendid.

Then it was time to sit down to the tables. Everybody was there, strangers and all, so that the tables were soon filled; and there wasn't room for everyone to sit down first. So what do you suppose the boys and girls did? They waited until mothers and fathers were through. You see that was one thing they could do to show Heavenly Father how thankful they were for mothers and fathers.. Mary waited, too.

When all were in their places one of the brethren asked a blessing and thanked Heavenly Father for all their blessings. Every one had plenty to eat that day and it tasted so good.

Such a happy day it was, each one trying to make the others happy! They sang songs and some of the men spoke to the people. Mary liked the music and dancing best, and that night a very tired but happy little girl went to her bed in the old fort.

Mary is a dear old lady now, and lives in Salt Lake City. She loves to talk about that first Thanksgiving day to her friends and dear grandchildren. B. L. W.

Application. What can you do next Thursday to show that you are thankful.

From "Holiday Songs" by Emilie Poulsson.
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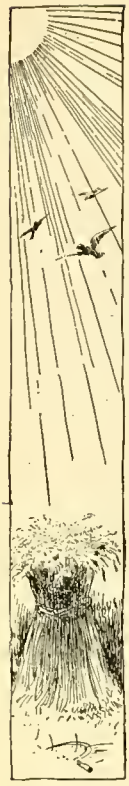
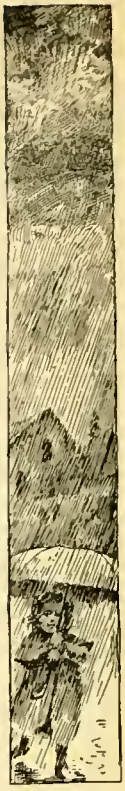


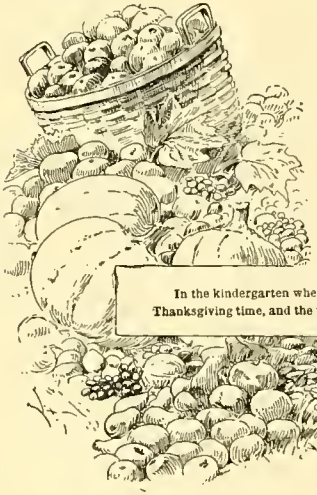


A SONG OF THANKS.

MARY G. TRASK. FRANK E. SAVILLE.

Cheerfully.

1. We thank the Heav'n-ly Fa - ther, For sun - shine and for rain, For birds and flow'rs of summer time, For au - tumn's golden grain.



2 For nuts and rosy apples,
For all things that we need—
For father and for mother dear,
We give Him thanks indeed.

3 For frost and snow we thank Him,
That come in winter wild;
But most of all for Christmas Day,
And for the dear Christ-Child.

In the kindergarten where this simple little song originated, only the first two stanzas were taught at Thanksgiving time, and the third stanza, adding the Christmas thought, was reserved until December.

CHILDREN'S SECTION

How Teddy Saw the Circus.

By Annie Malin.

"Say ma," said Teddy, "I've got ninety-nine cents saved up.

His mother, who was bending over a wash-tub, looked up with a smile.

"If you keep on saving, Teddy, you will soon be rich," she said cheerfully.

After a moment of silence the boy said shyly:

"Say ma, when I weed one more row of onions I'll have a whole dollar."

"Whatever has the boy got in his head now?" said Mrs. Jenkins to herself, as she wrung out a sheet and unconsciously gave the last end of that article an extra twist.

"What do you want to invest your money in this time, Teddy?" she asked with a shrewd glance in his direction.

A flush turned the tan on his cheek to a still darker hue, and he nervously pulled a straw from the torn brim of his old hat.

"Well ma," he said at last, "I'd like to go to the circus."

"The circus!" ejaculated Mrs. Jenkins sitting down on the nearest chair in her surprise. "Where's there any circus?"

Teddy pulled a much worn paper from his pocket and spread it out on his knees.

"Just look ma!" he said eagerly. "Fourteen elephants and a little one, besides the lions and all the other things.

The boy's eyes fairly glittered. He had never yet seen a circus and now if his mother wasn't set against his going, as he termed it, he was determined to see this one.

Besides his natural longing to see the circus as a whole, he was anxious to see tricks of the clowns, as he was the champion among the boys, for his brother Billy who had run away two years before, was an adept at turning hand-springs and somersaults, etc., having lived with Uncle Dan in the city one whole summer. Billy had taught Teddy to do numberless tricks which were the envy of the smaller boys in the village, and the two had practiced together and taken part in all of the sports on all special occasions. And now he had saved up enough money to pay his way and all he needed was his mother's consent. The distance troubled him little, for he would surely be able to get an occasional lift, for farmers often traveled to the city very early in the morning.

He waited impatiently for his mother to speak, and when she did so it was to say simply:

"Animals and clowns won't weed them onions, Teddy."

The boy's face clouded and without a word he folded up the old bill, replaced it in the pocket of his shabby overalls and marched dejectedly back to the hated onion patch where he had spent so much time during the last week, cheered by the dream of seeing the circus, for he had hoped against hope that his mother would allow him to go.

Meanwhile his mother had returned to her wash-tub much disturbed in mind.

"Waste a whole dollar on a circus," she said, disgustedly; might better by half buy himself a Sunday shirt and new suspenders."

Then another phase of the matter presented itself, "But then, he's only a boy and I don't know as I blame him."

Then a thought of the wandering

Billy brought tears to the faded brown eyes, and the lurking suspicion that she had kept him too closely at home made her reconsider.

"I guess I'd best let him go," she decided at last, "and it's a good thing I bought him shoes instead of me," she added as an after-thought.

So while Teddy fretted in the onion-patch his mother planned for his holiday, baking cookies so that she could pack a good lunch for him to save his precious nickels, and doing the many little things that loving mothers so often do for the pleasure of their children.

When Teddy came, towards evening, to do the chores, he was whistling cheerfully as usual, for he had bravely determined to make the best of his disappointment, and his mother smiled to herself at the thought of his reward.

After their simple supper was disposed of and together thed had tidied up the kitchen, they sat for their usual rest and chat under the old tree outside the kitchen door.

This few minutes rest was looked forward to by both, for they loved the twilight and often talked of Teddy's father who died long before and of the absent Billy who had selfishly left them to do the best they could, for the city held many attractions for the restless boy who thought he could soon acquire a fortune there.

At last Mrs. Jenkins broke a long silence. "Well, sonny," she said, "I guess you'd better get to bed so as to get a good early start."

The boy's eyes sparkled as he realized what the words meant.

"Do you sure mean that I can go?" he asked.

"Sure," was the answer, "but you'll be just as tired when night comes, as if you was in the onion-patch."

"I don't care for that," was the excited reply and Teddy now executed a wonderful feat in the way of a handspring.

"Say, ma," he went on confidentially, "Joe Colton says that there's ever so many more tricks in the circus than when Billy saw it, and I just had to see them, and I just love you, ma."

Away he started again tumbling and turning somersaults until his mother declared he wouldn't he able to stay in bed until morning, and hurried him off.

So he went to bed and dreamed that elephants were digging up the onions with their long trunks and the clowns were tumbling on the gable of the house, while a giraffe was chasing his mother across the field while she called to him for assistance. "I'm coming, mother," he shouted, and sprang from his bed to find that it was all a dream, and that his mother's voice was really saying, "Hurry up, Teddy, it's time you are getting up."

"I can't believe I'm going. ma," he said as he tried to swallow his breakfast, "and I ain't a bit hungry."

"You'd better eat anyhow," was his mother's reply, "for it's a long walk. I do hope you'll get a lift now and again."

"I'm most sure to, ma," he answered and at last he was off, his precious money in his pocket, his lunch in his arms, his mother's numerous cautions sounding in his ears and her kiss linge ing on his cheek.

"Remember, Teddy," were her parting words. "Ma trusts you to do what's right and come home before dark."

"I do wish ma could have come, too," he thought as he turned at the lane. "She never has a holiday," and then Teddy drew a long breath. Right before his eyes he seemed to see a pair of shoes, not shining and new like the ones he had so proudly put on his own feet, but shabby and worn, with a patch on the side of one and a crack across the toe of the other.

"She couldn't go anywhere with shoes like them," the boy muttered. "When I'm a man," he went on, "I'll bet ma won't have to wear shoes like that," and he put his hand in his pocket and made sure his money was safe, as

his mother had cautioned him to do.

"When I'm a man she'll have the best pair of shoes in Littleton." Slowly he withdrew his hand and frowned. An ugly thought had crossed his mind. He was selfishly going to spend a whole dollar upon himself, while ma slaved at home in ragged shoes.

He turned squarely around and then paused. If he went back he knew his mother would not accept the sacrifice, and then a plan presented itself. He would go to the city as he had intended, and he would be content with seeing the parade, then he would buy his mother some shoes; he had heard a neighbor say they were "dirt cheap" at the sales in the city.

Happy again, the boy trudged on for a few steps, then carefully laying his Sunday hat on the grass by the roadside, he executed a running series of tricks in his very best style and breathlessly replacing his hat upon his head went on his way. He had not proceeded far when he heard the rattle of wheels, then a cheerful voice saying:

"Want a lift, Sonny?"

As that was the thing he had been hoping for, the boy climed in and was soon chatting with the driver, who soon knew that Teddy was bound for the city and the circus.

"I've seen lots of 'em in my time," he was informed by his new acquaintance, and several miles were traveled in a very short time as he gave an elaborate description of his experiences.

"Just you get off here and go to the circus grounds, Sonny," he said to Teddy at last. "You'll see more of the critters than you will in the parade, and get an idea of the workings, and maybe you can get a job at something."

So after getting minute directions and thanking the man, Teddy went on his way.

What a noisy place he found as he drew near! There was so much confusion he wondered if the men would ever get things ready in time. He turned abruptly as he heard a sound behind him and promptly collided with a bicycle ridden by a boy nearly his own size.

The rider and wheel in some unaccountable manner fell to the ground, while a package fell on the pavement with a crash.

The hapless rider, recovering, himself, picked up the package from which a dark fluid was oozing by this time, and in a horrified tone he said:

"There's mother's medicine all gone to smash and that was our last fifty cents; what shall I do?"

Teddy had stood still in bewilderment until he heard the last words, then he felt like he must run away, but somehow he could not move. He had not meant to cause the disaster, yet he had certainly done so, and now the other boy was actually crying.

"Is she very sick?" asked Teddy, desperately.

"Most dead," was the reply, "and it's all my fault the medicine's gone, for I'd no business to be looking at them tnets instead of the road."

Teddy's hand went into his pocket while a vision of the sick woman passed through his mind. Should he give half of his money, his precious hard-earned money, to this strange boy?" He thought of that pair of shoes and drew his hand out slowly, then his mother's words came to him, "Remember, mother trusts you to do what's right," she had said, as she kissed him good-by. He felt that he was not exactly to blame, but perhaps the poor woman would die, and quickly he handed the boy fifty cents.

"Get some more," he said shortly, and as the stranger began to thank him he cried sharply, "Oh hurry, hurry!" and he himself hurried away.

"Gee!" he said, "it ain't all fun after all," and almost wished he had stayed at home.

"Suppose something should happen to ma while I'm hanging around here," he muttered.

Fortunately his attention was distracted by the strange sights and sounds, and he presently recovered his spirits.

Suddenly a boy came towards him, saying tauntingly:

"Hello, Rube, when did you get in?"

Teddy's face flushed at the tone and he longed to fight that boy there and then, but decided it would not be wise or right.

"How's carrots this year?" went on the taunting voice, and then "How's Uncle Josh?"

Then Teddy drawled out: "I got here just before you did, Si, and carrots is all tops in your pa's field this year; Uncle Josh told me to tell you."

"Say, Rube," said the stranger, "how'd you like a job over here?"

"All right," Teddy replied eagerly.

"Well, if you can stand on yer head and walk over to me I'll take yer to the boss," he said.

Teddy promptly laid aside his hat and proceeded to show his ability. As he did so the remainder of his precious money fell from his pocket and was promptly picked up by his tormentor who immediately snatched up Teddy's hat and darted away, calling out as he went, "Now Smarty Rube, catch me if you can."

Teddy manfully started in pursuit, his blood boiling as he realized it was all a trick to rob him. The strange boy was brought to an abrupt halt, however, as a tall fellow in the garb of a laborer arose from the grass behind a pile of lumber, and collared him.

"What you up to now, Pete?" he asked sternly and the culprit hung his head.

"Just havin' some fun with that country guy," he said boldly as Teddy came up panting.

"He took my money and my hat," cried the boy, and at the words the man gave the offender a rough shake.

"Just you give them back, young man," he commanded, "and the next time I catch you at any of your tricks I'll beat you soundly."

Sullenly the boy restored Teddy's property and walked away muttering.

When he was at a safe distance he shouted:

"You think you're smart, Jim Day, but that country kid can beat you all holler at tricks."

"Is that true, kid?" asked the man eagerly, "let's see you perform them."

So once more Teddy went through his performance.

"Good for you, young man," said Jim Day, "and now come with me."

Wondering what would happen next the boy followed him to a large tent.

"Here's a kid who might take Jack's place," he said to a red-faced man.

"Too little," said the man, sizing him up, "but we are up against it sure with Jack skipped out."

"Do your stunts again, kid," advised Jim Day, and once more Teddy was the star performer.

The thought of that pair of shoes for his mother spurred him on and he fairly outdid himself this time.

"Well, we can't do any better," admitted the red-faced man, and before he realized it Teddy was among the tawdily dressed clowns and wondering, as he looked at his own dirty garb, if he would ever see his own clothes again.

"Well," he said philosophically, I'll have to make the best of it now, and I bet I'm the littlest clown that ever was, anyhow." So instead of simply seeing the parade, Teddy was taking a part in it and also in the afternoon's performance.

"Won't I make the boys stare," he often thought as assisted by the friendliest clown he helped to make fun for the crowd.

"Intend to stay with the circus company?" asked the clown after the performance.

"No sir!" promptly answered the boy. "I'm going home to ma as fast as I can go." "You see," he added,

"ma's got no one but me to depend on."

"Say," he asked as the clown turned away, "do you 'spose I'll get enough to buy a pair of shoes for ma?"

"Yes, I do," answered the clown, and then to Teddy's astonishment he threw off his mask, saying:

"Don't you know me, Teddy?"

Teddy stared in the young face and then shrieked wildly:

"Oh Billy! it's sure Billy!"

"It sure is," affirmed that young man, "and if you think ma'll have me I'm going back, but oh Teddy," he added, "I was so afraid you'd run away, too."

"Not much!" returned the boy decidedly; "horses couldn't drag me from ma; this is enough circus for me."

"Of course ma'll have you, Billy," he added. "Don't she often sit under the old tree and talk of you, and don't we both always say "God bless Billy and bring him home, when we say our prayers?"
prayers?" "And hasen't He done it, Billy?" "Just come home and find out if she'll have you."

Meanwhile a frightened little woman with faded brown eyes was waiting anxiously for Teddy by the old tree, for one of the boys had stopped long enough to tell her that he had seen her boy "showing off" to a crowd of circus men and he guessed he must have joined the troupe."

Poor ma was almost in despair and as it grew dark she went down as far as the bars of the gate which opened into the crooked lane.

"Please God, spare me this trouble," she murmured, and then she heard steps and voices.

"Thank Thee, Father," she murmured reverently as she recognized Teddy's voice, and called the boy softly.

"Why ma," cried he excitedly; "I've been to the circus and bought you a pair of shoes too, and something else, ma."

She peered through the dusk at the tall figure back of the boy, wondering who it was.

Then a voice said quietly, "I went away a foolish boy, ma, and I've come home as a clown, but with God's help I'll be a man and help Teddy take care of you from this day."

And then ma was sobbing in Billy's arms, knowing he meant every word and Teddy's legs were waving in the air as he executed his very best handsprings. Then they all went home together.

Story of a Swallow.

By Edouard Rocherolles.
(Translated by R. A. A. R.)

Near a village of Normandy, in a grand old house, lived a lady and her son Marcel, a lad of ten years.

It was the month of May. A swallow had built its nest in the chimney of the lady's room.

The little birds had grown considerably, and their bird voices could be heard full of joy when their mother brought good things to them in her bill, or in the evening when they cuddled to sleep under her wing.

One day a furious wind blew; it made the whole house tremble. The lady was sitting in her room, and Marcel was leaning close against her, listening to the lonesome sounds without.

Suddenly there was a great noise in the chimney: many bricks had been torn from their places, and were falling down into the room. It so startled Marcel that at first he cried out in fear. Then he thought of the nest of the swallow. Now, surely, all was over with the poor birds! But in the midst of the pile of broken bricks, Marcel saw a little black head and two bits of eyes, half closed, as if it were dying. Quickly he disengaged the swallow; with some twigs he made a good fire and dried the wings that were wet with rain. This seemed to

revive the bird. He hastened to get it some food, but it refused even the daintiest mouthfuls. When evening came he made a soft nest of cotton wadding for the little thing.

In the morning, when Marcel ran to the nest, he found the bird still alive. The sun was shining outside. The swallow turned its eyes to the window which was sparkling with light, as if to say, "Thank you for your tender care; but here I must die; for me to live it is necessary to have the white light of day and the beautiful blue of the sky."

At that moment they heard from outside some sharp cries which were repeated again and again. They came from a swallow that was passing and re-passing in front of the window.

"Marcel," said the lady, "do you not see that that is the mother? She has seen her baby bird and has come to get it back again."

"Poor swallow!" cried Marcel, "I do not wish to keep you a prisoner, and have you die here. Go, and take the liberty you love so well. Ah! maybe it will not forget us for a little while at least." Marcel looked wistfully outside as he said this, but straightway turned round with a bright face: "Mother, I have an idea. I will tie a ribbon to its foot! By that I can know it again if I see it. And I do hope I shall."

Scarcely sooner said than done. Then Marcel placed the swallow on the edge of the window sill. The mother was not long in coming. She flew away with it, though barely able to drag it along.

Some time after the lady and her son were standing in the doorway, when they heard all at once some cries of a swallow strikingly piercing.

"It is our bird!" exclaimed Marcel. "I can see the ribbon! Look, now, mother, as it turns toward us. It makes enough bows! Poor little thing! You fly with your own wings now. But you have not forgotten us, and you come now to thank us for our care of you."

Soon came the autumn. The days grew shorter and the sky was not so blue. One gray morning when not a leaf was stirring on the trees, the swallows gathered in a great number on the roof of the old house. The assemblage was at first very noisy; they were evidently getting ready to depart. The mother birds were, most likely, telling the younger ones how to take care of themselves on the long journey; and before quitting their dwellings, there were many things to talk of among themselves: so they were all talking at the same time. But suddenly they became silent. A moment after they were all flying away in many different directions, for they were going to say goodby to their deserted nests.

Marcel saw once more the swallow with the red ribbon. It came and stood on the edge of the window sill in the very same spot where it had been placed the day it was set free. It remained a few moments, turning its head on one side and gazing within; then it raised its wings, and rejoined the others, who had gathered together again, and were flying over the house. They looked like a black cloud raising itself into the heavens, which soon disappeared in the distance.

Marcel returned to his mother, very sad to have them gone.

"Mother, where do the birds go when they leave us?"

"They go very far from here," responded his mother, "to find again the warmth of the sun. While we shiver in a corner by the fire, and snow lies on the ground outside, there is a country of smiling skies, where the earth is covered with flowers. It is indeed a charming land to which the swallows fly."

"But how do they know that the cold is coming?"

"Ah! as to that, my child, I know no more than you. There are, they say, some wise men who can predict hot or cold weather, but a poor swal-

low knows more about it. I am going to make you some warm woolen stockings, for it will not be long before you will feel the cold of winter. But when you see the first swallows come back in the springtime, you may leave your warm place by the fire."

"Tell me, mother, may not the swallows lose their way, or some accident happen to them?"

"They have to fear the birds of prey who will eat them if they catch them. But how to find their way you may be sure they understand much better than we. Why, there was once a man that put a swallow in a basket, and covered it over with a lid so that it could not tell which way it went. Then he sent it to a far-off county over the sea, where the basket was opened. At first the bird's eyes were dazzled by the light; but it raised itself in the air, took the right direction, and flew straight back to its own nest."

Marcel did not say any more; but during the long evenings of winter, especially when the wind blew, he thought of the country of sunshine. Then when came the mild springtime he had the joy of recognizing the little red-ribboned bird; he saw again the swallow which failed not to remember its nest and its benefactor.

A BUNCH OF ROSES.

The Children's Budget Box..

Bits of Diamonds.

Little bits of diamonds
Shining in the sky,
Make the night so pretty,
Make me want to fly.

Little bits of snowflakes
Make the ground all white;
Little bits of sunshine
Make the day so bright.

Little bits of naughty
Spoil the nicest day;
A sprinkling in of sweetness
Keeps the bad away.

Nathan Baldwin,
Age 9. Calder's Station,
Salt Lake City, Utah.

The Ugly Toad.

One time there lived a very ugly toad. Whenever anything, even the tiniest worm, saw it, it would get out of its way as soon as possible.

Now, the toad wished to be loved, and wanted to do good, but wherever he went, something drove him away.

In one yard a dog bit him, in another chickens picked him, and even the children threw stones at him.

So, day after day, he went, not knowing or caring where.

One day, after he had traveled a long, long way he came to a beautiful garden, inside of which he saw a spring of water, and being thirsty, went in.

While he was drinking, he heard steps, and looking up saw the gardener, hoe in hand, coming toward him.

Thinking the gardener was going to kill him, the toad closed his eyes, but didn't try to get away.

But what to the toad's surprise, he (the gardener) picked him up gently, and carried him to the most beautiful spot in the garden, then went away.

The surprised toad wondered why he had been placed there, but he found out when the gardener told Mr. Brown, owner of the garden, this:

"The bugs are eating all the vegetables and flowers, but I think this toad will keep them away pretty well."

Every day children brought bread crumbs and water to the toad, and to repay their kindness to him, he kept the garden free from bugs and worms.

Never since the toad has been in his new home has he been called ugly.

Nellie Snyder,
Age 14. Provo, Utah.

Mother Robin and Her Babies.

Once there were four ltitle robins who lived with their mother in an apple tree.

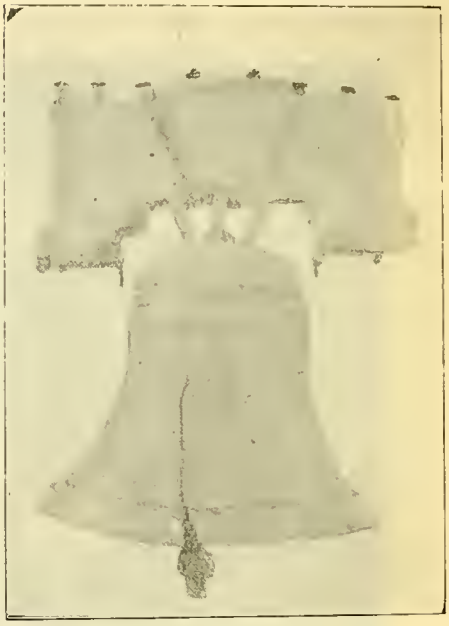
One day their mother said: "I think it is time you are learning to fly."

One little robin said: "I'd sooner watch you fly."

But, oh, my! oh, my! A big gray cat came by and by, and that little robin hadn't learned to fly.

Now, if the little robin had minded its mother, it would not have been killed.

Leah Porter,
Age 9. Hatch, Utah.



Liberty Bell.

Sarah Sumsion,
Age 14. Chester, Utah.

The Lesson Helen Learned.

One day Helen was walking in the garden, when she saw a caterpillar crawling in the grass. 'Oh! you ugly thing," she said, disdainfully.

"You may think I'm ugly now, but wait till next spring."

"What will happen next spring?" impatiently.

"Well, I'll tell you," returned the caterpiller. "In a few weeks I will spin a cocoon and go to sleep in it. In the

spring, when I wake up, I'll be a beautiful butterfly."

"The idea of a caterpillar turning into a butterfly!" returned Helen, walking away.

But Helen went to the garden every day and watched the caterpillar spin its cocoon and go to sleep.

By and by spring came and Helen went out to the garden to see if a butterfly would really come out of the cocoon.

Sure enough, Helen saw a beautiful brown butterfly come out and flit to a rose, nearby.

"Now, what did I tell you," said the butterfly, proudly.

"Well, I'll never say caterpillars are ugly again," she answered, as she ran away to tell her mamma all about it.

Merlin Cowley,
Venice, Utah.

Esther Olson,
Age 14 River Heights
Logan, Utah.

Gathering Watercress.

One day, early in February, when I was attending the Woodward School in St. George, my teacher, Miss Etta Gardner, told us to bring a lunch of bread and butter when we came back to school at noon, and she would take us for a walk to the Watercress Springs.

These springs supply the water for the west side of the town, and lie about a mile to the northwest, but as our school was located in the center of town, we had over two miles to walk.

We told our mothers about it, and they prepared us nice little lunches.

Our class was a happy band of children when we marched up through town, each one carrying a lunch basket.

We saw many things to interest us. There was the big stream of clear water, and on each side of the stream were great beds of watercress. We also saw the tunnel where the water comes out of the red sandrock, and some of the boys went far back into the tunnel and made a fire.

We ate our lunch on a big flat rock, and when we had finished, our teacher read us the story of "Alladin and the Wonderful Lamp." When she had finished the story it was time for us to start home.

Our teacher told us to keep together, so we would not get lost. We started home and gathered watercress as we went along.

My brother Karl was with me. We reached home about dusk, very tired, and very hungry. We ate our bowl of bread and milk and went to bed to dream of our first experience gathering watercress.

Vilate Roundy,
Age 9. Alton, Utah.

How Fred Learned a Lesson.

Fred slammed the door and walked out on the front porch to pout. It was not uncommon to see Fred pout. He had asked his mother to let him go fishing, but she absolutely refused because it was Sunday.

"I don't see why I can't go; it's Sunday, I know; but I want to have some fun anyway. I can be home before mamma comes back. So I'll run away."

Ten minutes later Fred was walking down the road toward the pond. He was not pouting now, but thinking of the pleasure awaiting him—not how bad it was to fish on Sunday when his mamma was at church and had forbidden him to go.

When his mamma came and found Fred was not at home, she inquired of the nurse, but she had not seen him for an hour, she said. Mrs. Gray decided to put him to bed as soon as he came home.

As time wore on and Fred did not return, Mrs. Grey grew very anxious.

Seven o'clock came, and she decided to go to find him. Just then a knock came at the door and in came two men, carrying Fred. A few words told the story. While Fred was fishing he slipped and fell into the pond. He was lifted out by a passing teamster. A physician was called, and after an hour's work it was said Fred would recover.

When Fred regained consciousness he put his arms about his mamma's neck and asked forgiveness. He made up his mind never again to run away on Sunday to the fishing pond.

Whenever he was tempted to disobey his mother, he remembered this fishing trip, and would say over in his mind this verse:

Obedience brings pleasure and gain,
Disobedience misery and pain.

Lucille Lambert,
Age 13. Roy, Utah.

Pansies.
Age 10. Ida Cazier.

Promptings Heeded.
(A True Story.)

When I was a little girl about seven years of age, I was living at the mouth of East Canyon, with my parents, brothers, and sisters.

Our nearest neighbor lived about half a mile away, and one day one of his boys came to our place with a gun, which he said was not loaded. My oldest brother then looked into the barrel of the gun, and after he had taken his eye away from it, my little brother, five years old, put his eye to the barrel, and stood peering down into it.

The neighbor's boy had unconsciously put his thumb on the trigger, while my little brother was looking into it.

Meanwhile, my mother was in the house mixing bread, and a little voice seemed to say to her, "Go out and see to the children." Mamma thought she would rub the dough off her hands first, because she heard the boy say the gun was not loaded. But the little voice said louder than before, "Go and see to the children." At this mamma ran out with the dough on her hands, and pulled my little five-year-old brother away from the gun. She had no sooner got his face away from it than it went off and the bullet hit the dog, which was lying near.

If my mother had not heeded the Spirit's promptings, we would not have our brother with us today.

Mabel Law,
Age 14. Avon, Utah.

A Dear Little Girl.

There's a dear little girl living over the way,
She's up from her pillow at break of day,
Washes her face, then combs her hair,
Two pretty brown braids she ties up with care.

She gets the breakfast for papa and all,
Then washes the dishes, but that isn't all:
She sweeps up the door-yard, and the dried leaves that fall,
Then hastens away to baby's call.

A hundred things more she does every day;
She comforts her mother who works life away.
Her name I don't know, or I'd mention it here,
But I think we'd do right if we called her Dear.

Lena Babcock
Age 13. Vineyard, Utah.

Royce's Temptation.

"Come here, Royce," called Mrs. Evans, from the house, and a little boy of about six summers came running around the corner, with his cap in his hand.

"What do you want, mother?" he asked, pleasantly.

Mrs. Evans smiled with pride, and told Royce she wanted him to go to the store for her. So with the basket of eggs in his hand, Royce started off. As he neared the store he remembered that the next day was Valentine's, and his heart leaped with boyish anticipation. How nice it would be to get a valentine for his teacher, but Royce knew he had no money, so he walked into the store.

He had ten cents back, and Royce thought he would get a valentine. He looked first at the valentine and then at the money. "Mamma won't know if I take it," he said; 'but no, it is stealing." So, gripping the money tight in his hand, he ran home and told his mother all about it. Mrs. Evans gave Royce twenty-five cents, so he got his teacher a beautiful valentine. Honesty is the best policy.

Ireta Bell
Age 13. Glenwood, Utah.

Help Me to Improve.

Jesus bless this little child,
Make me loving, pure and mild.
Keep me in the narrow way,
Guard my footsteps day by day.

Help me in all things I do,
To be gentle, kind and true.
Help me guard my tongue each day,
And my temper make obey.

Help me to obey Thy will,
And my daily tasks fulfill.
Help me never to complain,
And a greater victory gain.

Help me while on earth I live
Do some good, and always give
All of my life helping Thee,
Ever true and faithful be.

When I've done my work at last,
And on earth my life is past,
Take me home to dwell with Thee,
That I with Thee in heaven may be.

Vesta Bigler,
Age 13. Riverside, Utah.

COMPETITION NO. 27.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

Drawings: Any size.

Rules.

Competition will close November 1st.

Every contribution must bear the name, age and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written in ink and on one side of the paper only.

Pictures should not be folded.

Address, The Children's Budget Box, Juvenile Instructor, 44 E. South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

Answers to "Geography Puzzle."

The correct answers to the August puzzle, are as follows:

1, Washington; 2, Portland; 3, Manchester; 4, Waltham; 5, Norfolk; 6, Springfield; 7, Holyoke; 8, Salem; 9, Grand Rapids; 10, Frankfort.

We have received answers from the following. There were some slight errors in some, but all were correct enough to justify us in awarding the prizes.

Althea Burgess, Burley, Idaho, R. F. D. No. 2.

Maud Griffiths, Box 33, Lake View, Utah.

Adria Keller, Mink Creek, Idaho.

Ruth Lewis, Capalapa, via Logan, Clark Co., Nev.

Leland Lazenby, Loa, Utah.

Clayton Martin, Payson, Utah.

Nellie Snyder, Provo, Utah.

Edgar Summerhays, 2435 So. 8th East, Salt Lake City.

Florence Tanner, Whitney, Idaho.

Men of the Bible and Book of Mormon.

By Frances M. Curtis, Murray, Utah.

Supply the missing letters in these names:

1.	—e—i.	7.	—d—m.
2.	—o—e—.	8.	—b—a—o—.
3.	—e—h—.	9.	—a—s—n.
4.	—o—i—o—.	10.	—e—a—a—.
5.	—l—a.	11.	—o—h.
6.	—a—l.	12.	—m—o—.

Rules.

For the ten best answers we will award book prizes.

Competition will close November 1st.

Answers must be written in ink, and bear the name, age, and address of the sender.

Address Puzzle Editor, Juvenile Instructor, 44 E. South Temple, Salt Lake City, Utah.

The Runaway Doll

(XI)

FARMER GRAY and Mrs. Gray got up with the in the morning, they had so much to do. Mrs. Gray had to skim the milk in the , make butter in the big blue , hunt the , boil the , and get the breakfast. Farmer Gray had to look after Nell, the , and Ted, the , and Pinky, the , before he went out on the farm with his and . When breakfast was all ready, Mrs. Gray rang a big out at the , and in came Farmer Gray with a . "Guess what I have here!" he cried. "A ?" said Mrs. Gray. "No." "A ?" "No." "A little ?" "No. You will never guess!" Then he opened the , and there was a beautiful blue-eyed ! "I found her hidden away in a of corn," said --- "and, as we have no little of our own, I think she has come to be our little doll-girl." "Dear, dear!" laughed , and she gave the a at the , and set a of milk before

her, and they laughed all through breakfast. Then said Farmer Gray, "I think Dolly would really rather belong to a little than to an old farmer and his wife.

Suppose I take her up to that cunning little Carrie who has milk from our every day!" "Good!" said . "I will go with you." Then she flew around with her , washed her , scoured her , and put the house in order---and away they went down the road, Farmer Gray with a of milk, and Mrs. Gray with the , wrapped in a plaid . Cunning little Carrie was digging with her little in her little garden. She ran to bring her for a drink of the fresh milk. "And what do you think I have here to show you?" asked . "A ?" said . "No." "A ?" "No." A little ?" "No. You will never guess!" Then she opened the , and there was a beautiful blue-eyed ! And cunning little dropped her and opened her arms wide---and Mrs. Gray put the doll in them!

Laughlets

Physically Impossible.

Chairwoman of Suffragette meeting—"Does any lady wish to make a motion?"
Voice—"Yes, I do, but my gown's too tight."

Good Aim.

"I met your father last evening, and spoke to him about our being married."
"Did he strike you favorably?"
"Well, not exactly favorably, but rather accurately."—Judge.

Not Lost.

"Sam Johnson, you've been fightin' again. You'se lost two of yo' front teeth."
"No, I ain't, Mammy, honest. I'se got 'em in me pocket."—Life.

An Example.

"Willie," said the mother, sorrowfully, "every time you are naughty I get another gray hair."
"Gee!" said Willie; "you must have been a terror. Look at Grandpa."—Ladies' Home Journal.

Magnetism.

Ethel: 'Jack Huggard told me a long story last night."
Kitty: "Is he an interesting story-teller?"
Ethel: "I should say so; he held his audience from start to finish.'

Progress.

"So your son is going to high school?"
"Yes."
"How far has he got?"
"To the point at which I seem to be an intellectual two-spot."—Chicago Record-Herald.

A Handy Voice.

Aspiring Vocalist: Professor, do you think I will ever be able to do anything with my voice?
Perspiring Teacher: Well, it might come in handy in case of fire or shipwreck.—Cornell Widow.

A Truthful Story-Teller.

William had been West with his mother, and had enjoyed the trip in the glass-bottomed boat. He was telling about it to a little friend.
"Yes, Edgar, we could see the fish laying on the bottom of the ocean!"
"Lying, dear," put in mother.
"No, I'm not, mother," he replied stoutly.

Nature Work.

"Can't I go out in the back yard and play in the garden, mother?'
"Certainly not, child. You must stay in and study your nature books."—Life.

A Blood Relation.

"Mamma, is Aunt Jane a blood relation?"
"Yes, dear."
"Is she one of the bloodiest we have?"—Life.

A Useful Hen.

First Farmhand: "Now, what do you suppose that old hen is eating them tacks for?"
Second Farmhand: "Perhaps she's go-in' to lay a carpet!—Ex.

He Ought to Know.

Little Boy (at ticket office): "I want a return ticket, please."
Ticket Agent: "Where to?"
Little Boy: "Why, back here, of course."

The Part of Discretion.

Old Gent: "What are you doing with those snowballs?"
Small Boy: "Selling 'em three a penny, and those who can't afford to buy get's 'em for nuffin'!"
Old Gent: "I'll take the lot!"—Exchange.

Revenge.

Landlady: "You believe in mustard plasters, doctor?"
M. D.: "Rather! I always order them for patients who call me out in the middle of the night when there's nothing the matter with 'em."—The Scalpel.

Refractory.

A noted politician is credited with this story of a shrewd boyish reply:
"Does that cow give good milk, sonnie?" a passer-by inquired of the freckle faced, grinning urchin on the fence.
"Naw, she don't never give milk," with sarcastic inflection. "We have to take it from her every time."

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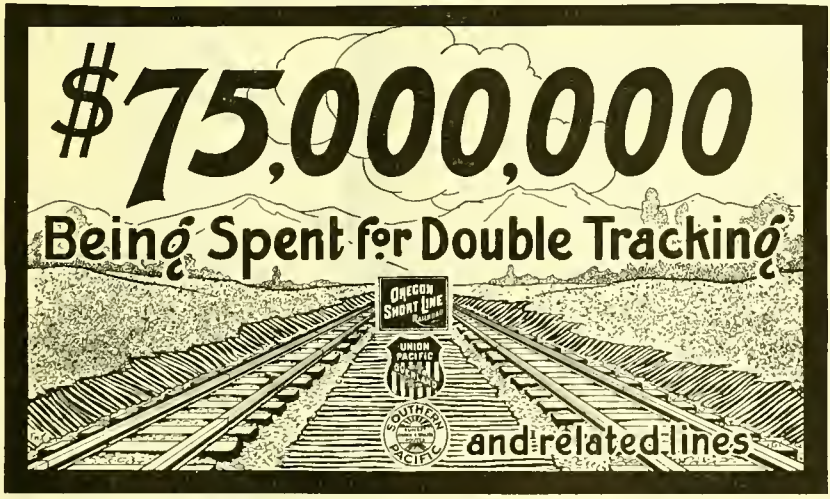
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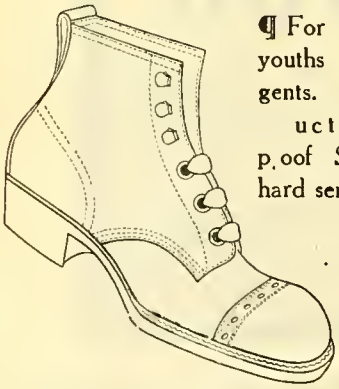

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